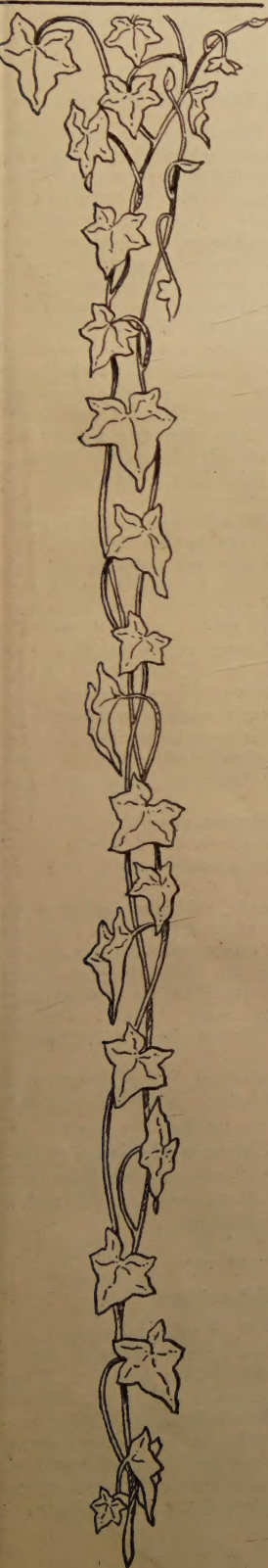




CHURCH DI June 28, 1939
of the Pacific

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The Living Church



NEW ALTAR AND PAINTING IN ILLINOIS CHURCH

Holy Trinity church, Niles Center, Ill., has recently been beautified by the installation of an altar designed and decorated by Jean June Myall and a painting of the Blessed Virgin and Child by Reva Jackman. Miss Jackman was confirmed by Bishop Stewart on the evening the painting was unveiled and blessed. The Rev. J. P. Hollifield is deacon in charge of Holy Trinity.
(R. E. Haff Photo.)

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

Theotokos

TO THE EDITOR: I am one of those who heartily endorse your suggestion that the bishops at Lambeth define, from the Anglican point of view, the status of that lovable maid who served as the instrument of God in accomplishing the Incarnation. The Church must honor her and call her blessed.

However—there are limits! Even the bishops at Lambeth cannot add to the faith. Our religion is revealed: a faith once delivered. We have no revelation as to a mediatrix, a queen of heaven, immaculate conception, assumption, or any of the extreme teachings of Rome. We need not bigoted nor dogmatic promulgations, but sane presentation of facts. The facts, so far as I can discover, permit of no addition to the official teaching of the Church which would involve public worship or invocation of one who is merely "blessed among woman," and who, so far as we have any revealed reason to believe, has no power to grant or even to hear prayers addressed to her. We cannot beg the question by appealing to the emotions as does Fr. O'Connor [L.C., May 24th, p. 542]. Although I call myself a Catholic, I suspect that Bishop Parsons presents accurately the Anglican point of view [L.C., April 19th, p. 434].

In this connection I wish to register my profound shock at the use of the term "mother of God." I am quite aware of the fact that it is of ancient origin and widely used. I have probably heard the "Hail, Mary" recited several thousand times, yet I never hear it without a feeling that the term approaches blasphemous stupidity.

Let us consider. Of course Mary, a creature of comparatively recent history, cannot be the mother of the "Maker of heaven and earth, And of all things visible and invisible." Equally impossible is it for her to be the mother of the "Giver of life." There remains the Second Person. "But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the Glory equal, the Majesty co-eternal." "For the right Faith is that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man; God of the Substance of the Father, begotten before the worlds; and Man, of the Substance of his Mother, born in the world; . . . Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood. . . . One, not by conversion of the Godhead into flesh: but by taking of the Manhood into God."

Since, then, Mary is the mother of the Manhood in Jesus, since that Manhood is inferior to the Father, and since the Lord Jesus as touching his Godhead was "Begotten of his Father before all worlds," how can Mary be the mother of God?

Will some theologian enlighten me?

ALAN HADLEY GARRISON.

Minneapolis, Minn.

Correction

TO THE EDITOR: Will you kindly note the following correction of the article in the June 14th number of THE LIVING CHURCH on the memorial service for the Rev. Charles P. Bispham, late rector of Christ church, Suffern, N. Y. It was Bishop Gilbert, not I, who assisted Bishop Manning; and I have

never heard the 15th chapter of I Corinthians read more beautifully than he read it that day. To the large group of clergy present from all parts of this diocese and from neighboring dioceses, who knew and loved Mr. Bispham, the service was a beautiful memorial to a gracious and lovely soul.

(Rev.) FLOYD VAN KEUREN.

New York.

"Christ's Borrowings"

TO THE EDITOR: Can any of your readers supply the name of the author of the poem, "Christ's Borrowings"? It is signed with the initials L. M. N. Below is the first verse:

"They borrowed a bed to lay His head
When Christ the Lord came down.
They borrowed the ass in the mountain pass
For Him to ride to town.
But the crown that He wore, and the cross
that He bore
Were His own. The cross was His own."

(Rev.) E. C. SCHMEISER.

Seattle, Wash.

Communion in One Kind

TO THE EDITOR: May I take the liberty of offering one correction to a statement in the admirable article by Bishop Ivins on Communion in One Kind [L. C. June 7]? Following the sentence, "The Body and Blood of our Lord Jesus Christ, which was given for you, take and eat this in remembrance that Christ died for you, and feed on Him in thy heart with thanksgiving," he goes on to say, "This method is now in use in some of our churches, and is the present practice of the Roman Church." This is incorrect.

The sentence of administration of the Holy Communion in the Roman Church is "*corpus*

Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam, Amen." The translation of this Latin form in English is "The Body of our Lord Jesus Christ preserve thy soul unto everlasting life, Amen."

There is no mention of the Blood nor of the additional words inserted in the Anglican form of administration of the Sacrament, added at the Reformation.

(Rev.) EDMUND S. MIDDLETON.

Baltimore.

Sisters and Parochial Schools

TO THE EDITOR: For years I have advocated parochial schools, even though they consist of only the lower grades. This, I know, would necessitate a considerable outlay of money, but it would be money wisely invested. Until some devout and far-sighted Christians, however, can devise ways and means whereby this can be accomplished, let us look immediately into the material we have at hand—mainly, our church schools.

Realizing the sacrifices many are making in giving their time to teaching our children, and recognizing the many capable teachers among us, I nevertheless think if one takes our schools as a whole they can hardly be called schools, as schools should be defined, but rather places providing a Christian atmosphere.

The great cry today is for teachers and, in many instances, they cannot be procured. And are those we can get capable of imparting to their pupils a knowledge of the true faith so that our youth can converse intelligently on "the faith once delivered to the Saints," or defend the principles for which they stand? In all honesty, I think most of the defense would be valueless.

To overcome this, I suggest a sisterhood for teaching in our schools be started at once or, if the existing sisterhoods could be used and enlarged, then these could be used for a foundation.

These sisters, I suggest, commence with instructing our lay teachers, but I would visualize future church schools taught entirely by sisters.

Then, and then only, will the coming generations be able to make known the mystery of the Gospel unto our people. Unless something is done soon, we shall find we have been building with mere bricks and mortar and not with living stones.

Camden, N. J. HENRY GENET TAYLOR.

WE UNDERSTAND that the religious order recently established in Rhode Island and Massachusetts under the name of Teachers of the Children of God has objectives similar to those suggested by our correspondent, as do several of the older sisterhoods.—THE EDITOR.

Anti-Semitism

TO THE EDITOR: I wish to express my deep appreciation of the editorial, Anti-Semitism, in the May 24th issue of THE LIVING CHURCH, the other editorials, and A New Humanism. Several times I have expressed my appreciation to the Editor; but as the quality of the periodical seems better and better, the impulse is to renew the assurances.

Los Angeles. (Miss) LUCY AUSTIN BALL.

The Living Church

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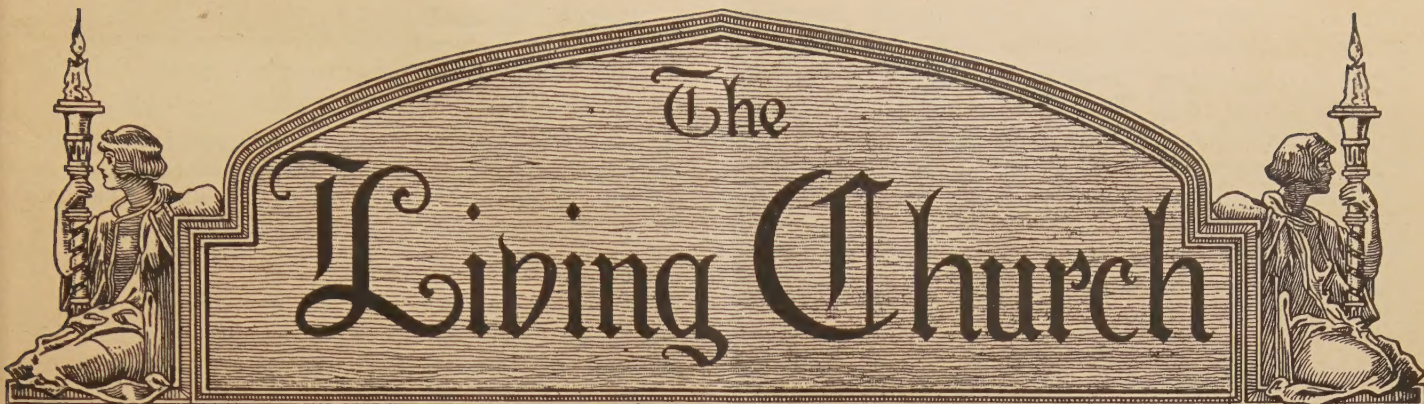
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Published by MOREHOUSE-GORHAM Co. at
744 N. Fourth St., Milwaukee, Wis. Entered as
second-class matter at the Post Office, Milwaukee,
Wis. Cable address: MOREHOUSE, Milwaukee.
New York advertising office, 14 E. 41st St.,
New York City.

SUBSCRIPTIONS

U.S.A., POSSESSIONS, SPAIN, LATIN-
AMERICA\$4.00 a year
CANADA, NEWFOUNDLAND 4.50 a year
OTHER FOREIGN COUNTRIES..... 5.00 a year



VOL. C

NEW YORK AND MILWAUKEE, JUNE 28, 1939

No. 26

EDITORIALS AND COMMENTS

Three Valuable Reports

II. The National Council's Policy Committee

LAST week we discussed the study prepared by General Convention's Commission on Strategy and Policy on the subject of the Church's work among the foreign White stock in this country.

This week we turn to a report submitted at the last meeting of the National Council by its own committee on strategy and policy, to which we shall refer hereafter (to avoid confusion with the Commission on Strategy and Policy) as the policy committee.

The report under consideration is the first of a series of studies to be made by the policy committee with a view to the formulation of a long-time policy by the National Council for the promotion of the Church's general missionary work.

Chairman of the policy committee is Bishop Stevens of Los Angeles. Other members are Bishop Peabody of Central New York, the Very Rev. C. W. Sprouse of Kansas City, Mo., the Very Rev. Paul Roberts, D.D., of Denver, Colo., Messrs. A. J. Lindstrom of Chicago and W. G. Peterkin of Parkersburg, W. Va., and Mrs. H. H. Pierce of New York City.

The purpose of this first report of the policy committee was to set forth statements of policy in regard to the various departments of the National Council. As the Council accepted this report, the statements therein may be regarded as official formulations of the policies of the several departments.

Beginning with the Department of Social Relations, it was noted that this department's attention is directed towards the Christian aspects of man's social relations and "in general it may be said that the policy of the department is to give leadership to the Church in developing social education, social welfare work, and social action. Specifically, the program of the department to carry out this policy involves the following points:

"To study and report upon the Christian aspects of social and industrial conditions and to promote such study throughout the Church.

"To coördinate and promote the social service program and activities of the various organizations existing in the Church.

"To coöperate with similar bodies existing in other com-

munities and with national secular agencies whose purposes conform with those of the Church.

"To participate in conciliatory efforts in establishing Christian relations between capital and labor; races; classes; and in other areas of social conflict."

The policy of the Department of Christian Education is described under seven divisions as follows:

"(1) To inculcate the Christian faith and to train the Christian life.

"(2) To take for its field the whole program of Christian life in each parish.

"(3) To strengthen the Church schools by helping to improve their program of worship, study, work, and fellowship.

"(4) To bring to the work of Christian education the best pedagogical methods yet discovered.

"(5) To serve as a center through which valuable methods and achievements in some places may be made widely known.

"(6) To work for a unified educational program in each parish which will serve the life of the parish as a whole.

"(7) To strengthen the work of diocesan and provincial departments of Christian education."

IT WILL immediately be apparent that if the two departments of Christian Social Relations and of Christian Education work along the lines outlined in these statements of policy they will actually be missionary agencies of the Church quite as much as the departments formally labeled Domestic and Foreign Missions. For, in the words of the Oxford Conference report, "the forces of evil against which Christians have to contend are found not only in the hearts of men and individuals but have entered into and infected the structures of society and there also must be combatted." Thus the work of the Department of Social Relations, in endeavoring to establish Christian relations between capital and labor, between races, and in other areas of social conflict, is a definitely missionary venture, while the endeavor of the Department of Christian Education to promote the teaching of the Christian religion in parishes and dioceses is another important phase of the missionary task.

For our part we have never been able to understand the

point of view that relegates the work of these two departments to such a subordinate position that they become considered unnecessary and merely a bureaucratic appendage to the proper missionary work of the Church. If the Christian education of our children and young people is not an essential part of the Christian faith and if its application to social and economic problems is a matter of no importance, then Christianity is not a religion of the whole man but merely a pious exercise for the individual. Surely such a concept is far below that of the Catholic faith that we profess in the Creed and in every act of corporate worship.

IN REGARD to the Department of Promotion, it is stated at the outset that the name of this department "is selected with some reservation, with the understanding that, if a better one is suggested, a change can be made." This is a bit disconcerting as the Church has scarcely yet learned to recognize the former Field and Publicity Departments under their new name of Department of Promotion. If the name is to be changed again later this year or next, confusion will be worse confounded. We are reminded of a lady of our acquaintance of uncertain age whose penchant for frequently changing her husband and with it her name adds so much to our normal weakness in putting the right names to the right people that we are inclined to dodge down the nearest alley every time we see her approaching.

Apart from the question of its name, the Department of Promotion sets forth an 11-point statement of its aims, Nos. 2 to 10 being an elaboration of No. 1: "The Department of Promotion exists to serve and coöperate with every diocese and district throughout the whole Church in extending and building up the program of the parish, the diocese, and the general Church."

Dr. Charles W. Sheerin, vice-president of the National Council in charge of promotion (a horribly commercial-sounding title, incidentally) is genuinely anxious to make this department not merely the money-raising division of the National Council but an interpretative department for the whole Church. Its purpose, if we understand his concept correctly, is to interpret the foreign and domestic missionary fields to the home dioceses and the home dioceses to the missionary field. In doing this the department "must present to the Church definite standards governing stewardship and make every effort to have these standards adopted by all present members of the Church and made clear to all who are to become members in the future." The department also professes a laudable interest in "promoting a more effective Church press."

POLICY in regard to the Department of Foreign Missions is outlined in very general terms and, it is stated, "the most important questions involved are those which relate to the degree of autonomy which the bishops shall have. The Council feels that a closer supervision in the domestic field is desirable, and it is not to abandon our convictions on this point to say that conditions in the foreign field may require much greater latitude in this respect."

Churchmen who have been fortunate enough to hear the Presiding Bishop in his recent addresses to provincial synods, diocesan conventions, and other Church gatherings have been greatly interested in the stress he has laid on the importance of strengthening the domestic missionary work of the Church. Consequently the section of this report dealing with the Department of Domestic Missions is of special interest.

It is therefore gratifying to note that this section of the report is the most far-reaching and represents the most radical forward steps in the matter of missionary policy. So important is this section of the report that we quote it in full:

"The Department of Domestic Missions recommends that the following be made clear in the Church: That all appropriations to the field, whether from the United Thank Offering or from the regular budget of the National Council to missionary districts or dioceses are made with the understanding:

"(1) That the work in any particular field shall show such increase, development or obvious usefulness that the Department of Missions shall approve of continued appropriations;

"(2) That where there are workers in any diocese supported wholly or in part from National Council Budget or UTO, said diocese should take notice that after April 1, 1939, the Department of Domestic Missions of the National Council shall expect to review with that diocese the question of the diocese being willing or able to take over the salary of one or more such workers each year thereafter.

"(3) That our policy be made clear that the purpose behind such recommendation is not to cripple any worthy work but to impress upon the bishops and the work at large that we will not approve the continuation of any 'static' work and also that appropriations thus released may be made for advance work there or elsewhere;

"(4) Where the National Council makes any appropriation to an aided diocese or missionary district the treasurer who controls these funds and any endowment funds shall be properly bonded or else such appropriation shall be withdrawn."

IN ADDITION it is stated that for the next few years the attention of the Department of Domestic Missions is to be centered on work in town and country and on work with the Negro. Any increase in income from the Church is to be allocated to these two fields but "only after careful survey have been made and programs agreed upon with the bishops and their councils."

We rejoice at this clear and forward-looking statement of domestic missionary policy. It means that work in the domestic missionary field is no longer to be subsidized year after year simply because it has once managed to get on the payroll of the national Church but that the missionaries in the field have to show continuing need and continuing growth in order to justify the continuing appropriation. If this policy is firmly and consistently followed it will do much to strengthen the missionary cause among our people and encourage them to give generously in the confidence that their funds will be expended in the best way to promote the development of the Church and not simply to maintain work with little regard to its continuing value.

Moreover, we feel that the emphasis upon rural work and upon work among the Negroes is an emphasis that is greatly needed in our Church. In most parts of America the Episcopal Church has become almost entirely an urban Church and this is a weakness that should be corrected before it is too late. Similarly our work among Negroes is very haphazard. Its strength in a few places where adequate leadership is given together with sufficient study of the needs and opportunities of the field indicate what could be done in the wide areas of work among our Colored brethren that are left almost untouched by the Episcopal Church.

In regard to the Woman's Auxiliary, the report emphasizes the spiritual development of Church women through experiences in worship, study, and work; the development of ade-

ate diocesan organization and unified parish programs; and the strengthening of the relationship of the Woman's Auxiliary as an aid to all departments of the National Council and therefore under obligation to know and carry out the policies of the council. These aims are so adequately fulfilled by the Woman's Auxiliary at the present time that no further comment on them is necessary.

In conclusion the report deals with certain questions referred to the committee—the question of the attitude of the National Council towards dioceses and districts that refuse to cooperate; its attitude toward dioceses or missionary districts that are unwilling to accept recommendations of General Convention's Commissions looking towards combinations; the problem of the retirement age for bishops and missionaries.

Finally, the National Council in adopting this report lays down five guiding principles for its conduct of the missionary administration of the Church:

"(1) Conscientious conformity to the decisions of General Convention.

"(2) A sense of stewardship in the allocation and disbursement of the funds entrusted to our charge.

"(3) Constant consideration of the future of the fields in which the Church is working.

"(4) Frequent evaluation of every project which we are wholly or partially supporting.

"(5) The recognition and preservation of the initiative and leadership of bishops and workers in the missionary field."

The preparation of this report by Bishop Stevens' committee and its adoption by the National Council constitute a real forward step. We hope it means that hereafter the National Council will be able to devote more of its time and attention to questions of strategy and policy and less to the details of finance which have absorbed most of its attention heretofore. And we shall look forward to further reports of this very important policy committee.

A Bend of the River"

THIS IS Wordsworth's River of the Mind from which Bishop Stewart takes his title:

"Who that shall point as with a wand and say
"This portion of the river of my mind
Came from yon fountain?"

The occasion is a delightful article in a recent issue of the *Christian Century*—16th in a series entitled *How My Mind Has Changed in This Decade*. Some of the articles in this series have been ponderous, some have been trivial; all have been self-revealing.

The Bishop of Chicago is never ponderous and never trivial. This article gives us an excellent insight into his character—gay, winsome, piquant, learned. The snatches of verse with which he peppers this article range from Wordsworth to Gelett Burgess; his literary references are reminiscent of Bartlett or Dr. Johnson; his quips, often in Scotch dialect, are familiar but none the less delightful.

How has Bishop Stewart's mind changed in the past ten years? So far as convictions are concerned, not at all; in mental outlook and orientation, a great deal. And that is as it should be. Opinions and convictions, as the Bishop well observes, move upon different levels. "Or, to change the figure, convictions alone are arterial; they represent great channels of driving power; they are coronary; they feed the heart."

In his article Bishop Stewart tells what he conceives to be the nature and purpose of the historic episcopate, and he well observes that "all bishops are more eager to achieve

apostolic success than to argue about apostolic succession." Nevertheless, apostolic succession is "a very real continuum of witness to a definite faith, yes, and of spiritual insight and flame from personality to personality." The Bishop has the unique responsibility of conveying orders but this is by no means his only duty. "He is also an administrator, chief executive, business head of great enterprises, honorary president of many boards, chairman of endless committees, arbiter of disputes, conciliator of differences, a judge in his ecclesiastical court, instrument of the Holy Spirit in conveying gifts through confirmation, dedicator of shrines and buildings, consecrator of churches, speaker on public occasions, an interpreter of the Church to the public, a preacher of the Word and dispenser of the sacraments."

Above all says Bishop Stewart a bishop is these three things: (1) A witness to the Resurrection; (2) a missionary; (3) a shepherd, a *pastor pastorum*.

"During the decade," writes Bishop Stewart, "I have become not less Anglo-Catholic but more so, only I am sure the emphasis is more upon Catholic and less upon Anglican." Well and courageously said! Continuing:

"The longer I live, the clearer it is to me that the Church is the mystical Body of Christ, the great supreme sacrament of His incarnate and contemporary life among men. The more my ministry is exercised, the clearer it is to me that His life through His Body the Church is sacramentally conveyed; that in baptism we are born again into His Body; that at adolescence gifts of the Spirit are conveyed through His Body by the laying on of the wounded hands of Christ who uses the poor hands of His servant the bishop; that Christ feeds us at the altar not with mere symbols of bread and wine but with efficacious symbols which convey the realities symbolized, namely His own precious body and blood; that He still heals sickness through grace pouring from His body in the anointing provided in the office of unction; that He still absolves, using the voice of the priest for absolution as His own voice to repentant sinners; still blesses those joined in the mystical union of holy wedlock even as He is joined to the Church; still ordains to His ministry those whom He calls, laying His hands upon them and breathing on them and saying, 'Receive ye the Holy Spirit. Whose sins ye remit they are remitted, and whose sins ye retain they are retained.'"

If we had never met Bishop Stewart we should exclaim on the basis of his *Christian Century* article: "There is our ideal of what a bishop should be." But we do know Bishop Stewart. Knowing him we would not modify that judgment but we would add to it "—and there is a true Christian gentleman."

"Moral Rearmament"

WHAT is "moral rearmament"? Does the phrase really mean something or is it simply another name for Buchmanism?

Last month a big mass meeting was held in Madison Square Garden, New York, at which various speakers rang the changes on "moral rearmament." This month a similar meeting was held in Washington and a message was read from President Roosevelt endorsing "moral rearmament." Hundreds of other important people, including the Archbishop of Canterbury, have been quoted in favor of "moral rearmament."

Well, what does the phrase really mean? Dick Vidmer, sports editor of the New York *Herald-Tribune*, reported that 34 leaders in the sports world signed a statement endorsing "moral rearmament" without knowing that it had anything to do with religion or with Buchmanism. Nevertheless, in

accordance with recognized Oxford Group technique, these signers, like others who have endorsed "moral rearmament" are tacitly assumed to have endorsed the principles of the Oxford Group. *Time*, in its issue of May 22d, explained the way that this technique is followed. Will the President of the United States be billed as the latest "convert"?

"Moral rearmament" is certainly a high sounding phrase, but for our part before we endorse it we want to know what it means. And above all we want to know that it is not a round-about way of securing endorsement of something that one might not be willing to endorse if it were put to him squarely. Who will enlighten us?

To the Holy Land

WITH the present unsettled conditions in Palestine, the Church Union is very courageous to plan a pilgrimage to the Holy Land. They have done so, nevertheless, and it is to be hoped that the situation will be more favorable next spring as they have planned a particularly worthwhile itinerary.

The pilgrimage is to be conducted by the Lord Bishop of Oxford and will leave London on Monday, April 1, 1940. Americans can join the pilgrimage in London or in Venice where the party embarks April 2nd the S.S. *Kraljica Marija*, which has been chartered by the Church Union for the whole voyage. The ship will return to Venice on May 1st and the party will reach London on May 2d. Constantinople, Alexandria, Antioch, Jerusalem, Athens, and many other places will be visited and six days will be spent in Palestine.

Plans are being made for the party to be received by the Ecumenical Patriarch of Constantinople, by the Patriarchs of Antioch, Jerusalem, and Alexandria, and by other Eastern Orthodox dignitaries.

Among those who intend to join the pilgrimage are Canon J. A. Douglas, the Rev. C. R. Deakin, the Rev. Lester Pinchard, Mr. Samuel Gurney, the Rev. W. E. Kemp, and other well-known English Churchmen. From this country the Editor of *THE LIVING CHURCH* is planning to make the pilgrimage and hopes that a considerable American contingent will participate.

In order to assure the charter of the ship, 150 bookings must be received by the Church Union office before September 1, 1939. American Churchmen who feel that they can probably make the pilgrimage are therefore urged to write immediately to Church Union headquarters, 238 Abbey House, London, S.W. 1, and full information will be sent them. The Editor of *THE LIVING CHURCH* would also be glad to hear from Americans interested in making the pilgrimage but all business arrangements should be made directly with the London office of the Church Union.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to *THE LIVING CHURCH RELIEF FUND* and sent to 744 North Fourth street, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

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PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

The Two Worlds

FOURTH SUNDAY AFTER TRINITY

JULY

THE *Collect* says: God is the protector of all that trust Him, and without Him nothing is strong, nothing is ho- we are on our way through this world, the "things temporal" to another world, the "things eternal." We seek help from the world to live aright in this.

The *Epistle* says: This world is "subject to vanity," and "the bondage of corruption"; we have made our industrial towns and factories ugly, and we are busy spoiling the countryside; these are among the results of human sin. But the redemption which Christ has brought is for our bodies and for the physical world as well as our souls. We have now the "first fruits" (i.e., the first instalment) of the gift of the Holy Spirit, and we should labor even now to make this world beautiful.

The *Gospel* says: There are two different ways of judging others (corresponding to the two worlds). God alone is the final Judge of men, and He is perfectly just. To us our Lord says, Judge not; if it is impossible not to judge others to some extent day by day, you must not sit in judgment on them and pronounce final judgment. Rather we must judge ourselves lest we be like a man offering to pull a speck out of his brother's eye, when he has a joist of timber in his own eye. Therefore let us be charitable to others, for we have great need that others should be charitable to us.

National Vocation

INDEPENDENCE DAY

JULY 4

THE *Collect* affirms the sovereign action of God in ordering the course of history, and giving to nations their vocation. It was by His mighty power that our fathers won their liberty of old; and "the LORD your God is God of gods, and Lord of lords, a great God, a mighty and a terrible." First, then, this day, we acknowledge God's sovereignty, and praise Him for our national vocation, at the same time bowing before Him with reverence: "Thou shalt fear the LORD thy God."

Both *Lesson* and *Gospel* seem to point to one aspect in particular of our national vocation. The United States gathers in one nation people of many different races, the heirs of many different cultural and religious traditions. In this nation the people of different races find a political unity; in it there are likewise representatives of nearly every Church in Christendom and these must in God's good time come together into unity. Today, therefore, we are warned of the duty of a wide-embracing charity: "Love ye therefore the stranger," and love not only "them that love you," nor "salute your brethren only"; love must extend even to those who naturally are enemies. For your Father which is in heaven gathers you all into one as citizens of an earthly commonwealth, and purposes to gather all into one as members of one universal Church.

THE miracles of the Church seem to me to rest not so much upon faces or voices or healing power coming suddenly near to us from afar off, but upon our perceptions being made finer so that for a moment our eyes can see and our ears can hear what is there about us always.

—Willa Cather.

The Morehouse Memorial Library

By William H. Lichte

THE Library of Congress, through the Historical Records Survey, a WPA project, is making a national survey of all libraries—public, institutional, industrial, private—in an effort to locate rare and valuable books published in the United States, and also to complete, as nearly as possible, the Library of Congress' catalogue of books published in this country.

After completing the Milwaukee public library and several others, it was my privilege, as one of my fellow workers, to make such a survey of the Frederic Cook Morehouse memorial library at Milwaukee, Wis. This library consists of the personal collection of the late Frederic Cook Morehouse, for 32 years editor of the *LIVING CHURCH*, who had devoted most of his life to the publishing business. He preserved only copies of all books published by his own concern, but had accumulated many other publications of religious, philosophical, and kindred nature. His own publications had reference primarily to the Episcopal Church, written by bishops, clergy, and laity throughout the country, but to these he added publications dealing with virtually all phases of religious thought. This in itself made a very comprehensive library on religious subjects. To Mr. Morehouse's collection were added many books received as gifts. The gifts in these books indicate that they came from every part of the country. Some of them are rare and valuable.

This library now consists of over 8,000 volumes. I believe it is the most complete and varied assortment of books on religious subjects in this part of the country, and one of which not only the owner but also the Churchmen might well feel proud—particularly because it is being conducted as a reference library open to the public. Its wealth of information is at the disposal of all for reference purposes. It is housed with the Morehouse-Gorham at 744 North Fourth street, Milwaukee, Wis., in clean, commodious, well lighted quarters; it is well catalogued, and displayed along lines approved by the Library of Congress, under the charge of Mrs. Mary Mueller, a courteous and qualified librarian. Anyone interested in Church literature should spend many pleasant and profitable hours here.

Now that I have introduced myself and the library in general, perhaps the reader would like to go with me on a personal inspection tour of the shelves. Of course, it is impossible to show you all the interesting volumes and sets in a brief time, or space, at our disposal, so let us just select a few at random. We shall follow the same general routine that my fellow worker and I did when we made the survey. First

we come to the sections containing books on philosophy and on ethics. Here is No. 170-A219, a gift from the Rev. Dr. Francis L. Palmer, St. Paul, Minn. It is a treatise upon moral philosophy and practice, written by William Adams, STP, and published in Philadelphia by H. Hooker in 1852.

Passing the sections on religion and religious societies, we come to Bibles. Some are quite old and some are very new, but no two are identical. Here is a beautiful piece of work, a

Sunday school edition of the Oxford Bible. It is printed on an excellent grade of paper and represents the last word in printers' art. The binding and covers harmonize with the work. This thick volume is an English version of the Polyglot Bible, donated by Miss Caroline Ogden, Milwaukee, Wis. It was published in Brattleboro, Vt., in 1840. This pocket-size book beside it is another Polyglot Bible, a gift from Miss Mary E. Scranton, Middletown, Conn. It was published in Boston by Sherburne in 1843.

This special jacket contains a Bible published in London in 1615, only four years after the translation of the King James version. That makes it the oldest book in the library. The title page to the New Testament states that it was "Englished" by L. Tomson from Beza's Latin version. It was given to the library by the Rev. A. L. Byron-Curtiss. Beside this Bible is another in a special jacket. Unfortunately the title page is missing, and it is difficult to say just when it was published. However, the old English style of type, particularly the long "s" that looks so much like an "f," establishes it as an old timer.

Next we come to a Family Expositor of the New Testament, by Philip Doddridge, D.D., published in Amherst by Adams in 1834. This odd looking one near it is a New Testament with Expository Notes published in London 200 years ago, in 1739. It is a gift from the late Bishop Jackson Kemper. Here are some Bible dictionaries, and some Bible and Testament commentaries published in the early 1800's.

On the top of the Bible section is a big long book in a special case. This one is hard to describe, but is very interesting to look through. Among other things it contains what purports to be a genealogy of the kings and rulers over most kingdoms and estates of the world. This was published in London over 300 years ago, in 1633.

Over here in the Christology section is this one that has the outward appearance of an old accounts ledger. It is about twice as high as the average book and is bound between those thick cardboard covers with leather covered corners and back. It is No. 232.9-W952, a Life of Christ, written by



IN THE MOREHOUSE MEMORIAL LIBRARY

Left to right, looking over rare volumes, are Mrs. Mary Mueller, managing editor of the "Living Church Annual" and librarian; Mr. Cyrus Ingraham, who, with Mr. Lichte, made the survey mentioned in this article; and Mr. Clifford P. Morehouse, son of Frederic Cook Morehouse and his successor as editor of "The Living Church." (Milwaukee "Journal" Photo.)

Paul Wright, D.D., and published in Philadelphia by Dunning and Hyer in 1795. This book was published in America only 14 years after the close of the Revolutionary war. The title page alone contains some 1200 words and the book has over 400 pages.

Now we come to the sections on religious plays and religious poetry. Some of these volumes were published as early as 1850. Then some works on personal religion, all published after 1857. Here are books on prayer, mostly modern. Next we have some sermons, including two sets of sermons by Isaac Barrow, D.D., one published in Edinburgh in 1839. Two volumes of *Discourses on Several Subjects*, by Samuel Seabury, D.D., were published in Hudson by Norman in 1815.

The next volume is perhaps the most unusual book in the library. There is not another just like it in existence. A gift from Miss Margaret Van C. Whitehead, Rye, N. Y., a daughter of the late Bishop W. A. Whitehead, it is a bound volume of several hundred pages, and is entirely hand written. Unfortunately the compiler left no trace of his identity, or the date and place of its compilation. The improvised title page is printed with pen and ink. It states "Notes of sermons presumed to have been preached in Scotland, 1644-1657." The introduction, penned apparently by the compiler, explains that "this volume, originally in vellum binding, is thought to have been brought to New Jersey from Scotland by the Rev. Archibald Tridell." Then follow many pages of matter written with a very fine quill. These are apparently original manuscripts of sermons with numerous marginal notations and dates. It takes keen eyesight to read this tiny writing.

THE section on ecclesiastical polity has this tall book in what I have earlier referred to as an accounts ledger binding, which was published in London 273 years ago, in 1666. It contains the works of Mr. Richard Hooker. This is another gift to the library from Miss Margaret Van C. Whitehead, Rye, N. Y., from the library of the late Bishop W. A. Whitehead, her father. And here is another one published in London in 1699 on *The Liturgies of the Church of England*. It is another gift from Miss Whitehead.

Now we go from one extreme to the other as regards size of books. The one we just looked at was over 13 inches high, and here in the Prayer Book section is a set of three vest-pocket size books about 3½ inches high. They contain prayers, hymns (psalms), and lessons, respectively, mostly taken from the Book of Common Prayer. These were published in Philadelphia in 1864, and are a gift from Mrs. M. E. Gillett, Tampa, Florida. The shelves these are on and several others contain Prayer Books of all sorts, including the official Prayer Books of nearly every branch of the Anglican communion.

Next come the books on the Christian Year. Here is one published in 1817 in New York. In the ceremonial section is one on the Creed by Bishop John Pearson, published in London in 1723. It is another gift from Miss Whitehead.

Over here are books on the Sacraments. This one on Lay-Baptism was published in London in 1712. This also is a gift from Miss Whitehead.

After the sections on the Christian year, ceremonial, and the sacraments, we find in the section on the Eucharist a book by John Henry Hobart, D.D., published in New York in 1843, a gift from Ruth Brewster Sherman and John Hopkins Nurses' Club, Baltimore, Md. Almost next to it is another one published in Baltimore in 1843.

Next is a section on Missions, and then we come to Religious Education. When we came to this part of the library during our survey I almost got stuck. Being general superin-

tendent of a Sunday School, I had to exercise what I pleased to refer to as my strong will-power so as to curb inclination to spend all my time reading and absorbing idly from the wealth of material at hand instead of continuing with the task assigned to me. Here are several complete Sunday school courses, and many modern publications dealing with psychology and the religious training of young people; anyone interested in Sunday school work can spend many pleasant moments here.

Among some sets of books on Church history is this one published in New York nearly 100 years ago, in 1841: *Ecclesiastical History*, by the Rev. William Palmer, M.A. This is a gift from the Rev. Dr. Francis L. Palmer, St. Paul, Minn. Beside it are some others on Church history, published in America, England, and France from 1840 to the present time.

Of special interest in the Church section is this one Milner's: *The End of Religious Controversy*, and the reply thereto published during the period 1802 to 1847. Some of these are also gifts from the Rev. Dr. Francis L. Palmer, St. Paul. The Episcopal Church history section has this one by Samuel [Wilberforce], Lord Bishop of Oxford, a *History of the Protestant Episcopal Church in America*. It was published in New York in 1849. This is another gift from the Rev. A. L. Byron-Curtiss, Atwell, N. Y.

Now we come to a biography of Henry Clay, published in Hartford in 1831. This is a gift from Miss Annie Ambridge. The shelf that this book is on contains a miscellany of unclassified books published in the years 1802 to 1840.

The books in the sections on social science, Church law, and Church schools are mostly modern. An early publication in the Hymnal section is this one containing early Episcopal Church hymns, published in New Haven in 1860.

In the general history and travel sections we find all comparatively recent publications, but nearby in the religious biographies are new and old ones in profusion. Among some of the older works is this entitled *Remains of Henry Kirke White* in two volumes, by Robert Southey, published in Philadelphia in 1811. Here are two volumes on *The Life of Archbishop Cranmer*, by Charles W. LeBas, M.A., published in New York in 1833, and others of that period. There are numerous diocesan histories, and biographies of early bishops received as gifts from the present bishops. This completes our tour of this portion of the library except for the section on History—European, English, and Wisconsin, and space does not permit even a brief description of any volumes here.

IN THE other part of this room we find magazines from early times right up to date. All the way around on the lower shelf we find bound volumes of THE LIVING CHURCH up to volume 100 (the current volume), dating back to its beginning in 1878, though some numbers are missing from volume I. On the next shelf are bound copies of the *Young Churchman* from 1882 to 1931. These shrimp-size books on the top shelf are *Sword's Pocket Almanacs*, published from 1827 to 1860. Some editions are missing. These shelves all the way across contain what started as the *Church Almanac* in 1832 and then through a series of evolutions through 92 volumes turned into what has been known to you since 1903 as the *Living Church Annual*. The 33 books on this shelf are bound volumes of the journal of General Convention from 1792 to 1937. On the other side are six shelves holding copies of the *Spirit of Missions* from 1835 to the present. Here are many other periodicals: the *Christian Observer*, dating back

(Continued on page 678)

Pleni Sunt Caeli et Terra

By Earl Daniels

Associate Professor of English, Colgate University

THEY ARE very familiar, they are profoundly beautiful words: "Heaven and earth are full of Thy glory: Glory be to Thee, O Lord most High."

Heard originally in the song of the seraphim, by Isaiah in 660 B.C., when he was called of God, they were incorporated into the Eucharistic service very early in the development of the Christian liturgy, and became known as the *Sanctus*. Perhaps the Church's greatest hymn of adoration, they are, when rightly understood, the perfect prayer for the heart of man, summing in themselves the spirit and essence of any worship. And there are many like them, equally beautiful and equally profound.

O all ye works of the Lord, bless ye the Lord;
Praise Him, and magnify Him forever.

When I consider Thy heavens, the work of Thy fingers,
The moon and stars, which Thou hast ordained:
What is man, that Thou art mindful of him?
And the son of man, that Thou visitest him?

The heavens declare the glory of God;
And the firmament showeth His handiwork.
Day unto day uttereth speech,
And night unto night showeth knowledge.

From the 8th and the 19th Psalms, those last are but two of many similar passages in the Hebrew hymnal: lyrics of praise, glowing with the life of an awareness of the presence of God. How much do such words mean to many people, today? Competition has dulled their glory; thoughtlessness has blighted them with the frost of being taken for granted. Speaking in a world of quietness, they are hardly to be heard in a world of noise and bustle and confusion: noise, bustle, and confusion, which are marks of Cain upon the forehead of our generation and our generation.

So many things absorb us, pressing in from without, shouting with strident, attention-compelling voices, until our ears become deaf to the sound of stillness, and we lose ourselves in subjection to the lordship of facts. As if the morning newspaper which brings the world to our doors once every day were not enough, there is the radio, interminably broadcasting all sorts of bulletins, at all sorts of hours, in the name of keeping us informed and up-to-date. There are too few who raise the question, "Informed about what?" too few who are at all critical of the worth and significance of the miscellany with which they are overwhelmed.

We put too much emphasis on what man has done. This country pays an income tax of so many thousand dollars; that one keeps some strange and savage animal back alive from the African jungles, to be caged and exhibited in a circus. Another defeats his rival in the prize-ring in the record time of two and a half minutes—or builds a highest skyscraper, or devises a crack-brained scheme for assuring effortless prosperity for all, even though their only claim upon such ease and luxury may be the inescapable fact that they were born, and have somehow gone on living. And another—well, there are any number of equally important things. In this preoccupation with man and his accomplishments, in this concern with the consequences of the headlines, just where do God, and the glory of God, find place? If heaven and earth are full of His glory, we have been remarkably successful in concealing that

beauty from ourselves. Blatant roadside signs, bruising the vista of valley and hill, are insistent about somebody's barbecue, or Whistling Pig, about somebody else's aids to motorists, to feminine loveliness, or masculine thirst, to greater efficiency and pleasure in the kitchen—to almost anything the imagination can dream of, where man is the source, and the center, and the goal. The story of what man has done can be told too often. It may even stunt and deform the soul's growth, when given an attention which shuts out more important things. It is good to remember that the first words transmitted by wire in this country, at the time of the invention of the telegraph, were of a different tenor: "*What hath God wrought!*"

THEN, TOO, in this matter of emphasis, we think altogether too much of *activity*: of getting into things; of being where things happen. I am reminded of a student who could not understand my lack of enthusiasm about going to New York for an Easter recess. To use his own word, he was *shocked* that I wasn't excited about going somewhere, anywhere, especially to New York, where things really happen. I think too of the eloquence with which youth, today, is urged to be active, to ally itself with organizations which are doing things, to get in where the battle is thickest, and to fight for something. In the academic world, there is a great deal of talk about extra-curricular activities—one of the more interesting phenomena in contemporary educational theory. Not long since I overheard a representative of a large corporation, interested in hiring college graduates, assert with eloquent positiveness that he didn't care very much about a boy's work in college; what he wanted was *personality*—and you could almost see the capital letters and italics with which he emphasized the word; what interested him was how many undergraduate organizations a man belonged to, how many activities he had taken part in: briefly, he wanted to know about the boy's extra-curricular versatility.

Etymologically, that word *curriculum* means a race-track. Likewise, *extra* means *beyond, outside of*; so that, literally, being extra-curricular is simply being *off the track*. *Curricular* and *extra-curricular* are not limited, in their applications, to the college world. In so many ways we are off the track, shamelessly extra-curricular; it would seem to be high time to get back to the curriculum. None, surely, would deny that a runner does well to stay on the track; to run, in the words of St. Paul, the race which is set before him. In all ages, saints and wise men have affirmed that the supreme goal of man's race was the knowledge of God. For us, that goal remains, constant, and unchanged.

I have suggested a few of the reasons for our lamentable failure to run as we should. We are confused by the pressure of things; we are busy about the ephemera of men, in a world which is almost entirely a world of man; we are obsessed by activity, by doing for the sake of doing. As a result, we find too little opportunity to look for God in the glory of the universe which He has made, to know Him, as the medieval philosopher would have put it, in the glory of the creatures. "No time," we murmur, wearily, apologetically to ourselves. No time for what is important! For getting away by ourselves, and being quiet with ourselves. But until we do, now and then, go away by ourselves, in quiet, until we take time,

there is small chance that, in any meaningful and vital way, we shall know that the heavens declare the glory of God, or that heaven and earth are full of His glory. If only once in a while we could stop talking, in order to listen! Cease from motion, moderate the ill-mannered scrambling at the shearer's feast, which does shove away the worthy, bidden guest, simply in order to look about us, that we might see and know that He is God!

THERE used to be a sign at railroad crossings, which, in contrast to the more usual, prosaic "Danger. Look out for the Train," had about it something of the sharp, arresting quality of poetry. "Stop! Look! Listen!" Those were the words, a stark, poignant warning of danger. But they can just as well, in a different application, be a direction to a blessing. Stop, look, listen! Just that—to know the presence of the glory of God! There is no need to travel far, to wait for the unusual, the cataclysmic. For Elijah, hiding for fear of his life, in the wilderness beyond Beersheba, "a great and strong wind rent the mountain, and brake in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind, an earthquake, but the Lord was not in the earthquake; and after the earthquake, a fire, but the Lord was not in the fire; and after the fire, a still, small voice. . . ."

A still, small voice! At this time of year it may be in the first call of a waking bird, long before the East has begun to take on the colors of a new day; a call which swells into a multi-voiced chorus, as darkness withdraws before the coming light. We may be annoyed because we have been awakened so early. Or we may stop and listen, reminding ourselves of the antiquity of that chorus: how it has praised the birth of endless days past, and will welcome days to come which no man shall number. Or it may be so insignificant a thing as the dropping petals of a peony blossom, in the hot still air of a morning of June sunshine. Mark how they lie on the ground, a bright heap of color, like a stain against the dusty earth; how the bush seems suddenly to give itself a little nervous shake, as if relieved of a burden of weight which was more than it could longer bear! This too has gone on since the beginning of time; and it will continue so long as time shall last:

This will go onward the same
Though dynasties pass!

And there is no philosopher, however learned, no scientist, however deeply he may have probed earth's secrets, who shall dare assert that in some way, no matter how slight, the great universe has not been modified by so obscure a phenomenon as the dropping of the petals of a peony flower, on a sunshiny June morning.

It is to just such little things that we ought to give loving, imaginative attention, if we are at all serious about the business of finding out God. It is important that we should now and then turn to them, stop, and look, and listen, in the deep quiet of our hearts, from which the confusion of the world, the insistence of things, the clamor of men and of ourselves, have been ruthlessly shut out.

To see a World in a grain of sand,
And a Heaven in a wild flower;
Hold Infinity in the palm of your hand,
And Eternity in an hour!

Those are ends of living about which we need to be very much concerned, for they are the consummation of the knowledge that heaven and earth are full of the glory of God. In the fulness of that knowledge—even in its most fragmentary

beginnings, for that matter, the only worthy response is the cry of humble contrition:

Behold, I am of small account; what shall I answer Thee?
I lay my hand upon my mouth.

Or, it is the song of the prostrate seraphim:

Sanctus, sanctus, sanctus,
Dominus Deus Sabaoth.
Pleni sunt caeli et terra gloria tua.
Hosanna in excelsis.

The heart of worship, the irreducible essence of any religious worthy of the name is contained in those words.

The Morehouse Memorial Library

(Continued from page 676)

to 1802; the *Church Eclectic* from 1873 to 1900; the *Shepherd's Arms*, published from 1881 to 1931 by the York Churchman company; the *American Church Monthly*, from 1917 to its suspension early this year; the *Church Review* from 1848 to 1891, with several volumes missing. These volumes of the *True Catholic* from 1843 to 1856 are gifts from Alexander B. Andrews of Raleigh, N. C. Also on these shelves an up-to-date set of the English *Christendom*, quarterly magazine of Christian sociology; and here is a complete set of the American interdenominational quarterly of the same name which is now published by the provisional committee of the World Council of Churches.

If space in its present quarters permitted, it would add to the interest of this library if some of the rare museum pieces could be segregated and placed in a case by themselves. That would help preserve them and would add materially to their life. It would also display them where the public could view them without searching for them on the shelves. Some of them are just as rare and interesting as books found under glass in the Milwaukee public museum.

Visitors in Milwaukee would do well to place the Frederick Cook Morehouse memorial library on their itinerary as a place of interest which they will surely wish to see.

Sixty Years Ago—

From back files of THE LIVING CHURCH

OUR New York letter contains various items of interest. Bishop Potter consecrated St. Peter's church, Westchester on the 12th. . . . The elevated railroads, while they are a great accommodation to the public, are also by their noise a great nuisance. It is proposed to run Sunday trains. The route of one of them is lined with churches of every name, and unless some arrangement can be made with the road the churches, it is feared, will have to be abandoned. . . . It is an open secret that preparations are making for the trial of the Rev. Mr. Prescott of Clement's church, Philadelphia.

Canon Carter has recently made an address in which he thanked God that the Church of England had found its way to the present. We wish the same reason for gratitude might exist in this country, observes THE LIVING CHURCH.

Two Names

IFTEN have to tell children that there are two names for most things in the Church—the scriptural and the ecclesiastical names: baptism—christening, laying on of hands—confirmation; Scriptures—Bible, presbyter—priest, apostle—bishop, Communion—Mass, Lord's day—Sunday, etc. —Bishop Jenkins.

NEWS OF THE CHURCH

Rev. J. Crocker to Head Groton School

New Headmaster Is Only 39; Will Take Charge of Institution in 1940 When Dr. Peabody Leaves

BOSTON—Successor to the Rev. Dr. Endicott Peabody as headmaster of Groton school will be the Rev. John Crocker, for the past 10 years in charge of work with Episcopal students in Princeton university. Mr. Crocker will not take office until Groton's commencement day in 1940, the date when Dr. Peabody retires after 55 years of distinguished service.

Mr. Crocker, now 39 years of age, is tall and athletic and, like Dr. Peabody, an enthusiast on the cultivation of spirit and body as well as mind. He was born in Fitchburg and was graduated from Groton and Harvard (class of 1922). After studying in Oxford, England, for two years, he returned to teach in Phillips academy, Andover, for two more years before beginning theological studies, first at the Yale theological school and then at the Episcopal theological school, Cambridge.

He was ordained in 1929 to the priesthood. In 1922, he married Miss Mary Hallowell. They have six children, two sons and four daughters.

Comment on the appointment has been highly commendatory and confidence has been expressed that Dr. Peabody's successor is extremely well fitted for the task. Referring to the fine educational inheritance which Groton represents, the *Boston Herald* has editorially emphasized the thoroughness of its academic training, the soundness of its ideals, and the strength of its character building.

Dr. Endicott Peabody, founder of Groton, was once rector of a church in "crude, gun-toting, wild and roaring Tombstone, Ariz., where, fresh from Cheltenham college, England, he had gone from his native Salem, Mass.

"Groton early proved its emphasis on the traditional English pattern, which would help develop character with the aid of religion, which stressed the classics, and which would give important place to exercise and sports."

There is every evidence that a popular new headmaster has been chosen for the administration of an institution whose contributions, through its graduates, to public weal have been imposing.

Noted Headmaster Dies

LONDON—Canon Harold Athelstane Parry Sawyer, one of Great Britain's noted headmasters, died June 15th at the age of 74. For 16 years he was headmaster of Shrewsbury school. He retired in 1932. Since 1933 he had been a fellow and chaplain of Corpus Christi college at Oxford.



REFUGEE STAMPS

Poster Stamps Issued by Southern Ohio to Assist in Raising Refugee Funds

CINCINNATI—Poster stamps in red, blue, and black, one and one-half inches high and one inch wide, are now being issued by the diocese of Southern Ohio in quantities of 1,000 or more at a cost of 50 cts. a 1,000. Refugee aid organizations are selling the stamps to raise funds and to publicize Christ's teaching of brotherhood.

The stamps provide a very handy way for organizations to raise funds among persons of limited means, since the stamps can be resold in small quantities. Stamps are sold to contributors at one cent each.

The stamps duplicate a poster designed as a part of Bishop Hobson's refugee aid program. They may be obtained from Southern Ohio diocesan headquarters, 412 Sycamore street, Cincinnati.

Bishop Ziegler to Reconsecrate Mission Church at Laramie, Wyo.

LARAMIE, WYO.—The Church of Our Saviour, Hartville, unused for several years, was reconsecrated June 18th by Bishop Ziegler of Wyoming. The Spanish-type mission was first consecrated by Bishop Thomas on November 2, 1912.

The Church was practically a wreck, except for the outside stone structure, when Bishop Ziegler came to Wyoming. It has now been completely remodeled, with electrical fixtures, pews, pulpit, and woodwork made by hand by craftsmen members of the Church. The original altar and font, presented by the Massachusetts altar society, have been refinished in natural wood color.

Mutual Extension of Ordination Proposed

Presbyterian and Episcopal Groups Explain That Change Is Not Suggesting Reordination

PRINCETON, N. J.—Provision for "a mutual extension of ordination" was proposed at the meeting here June 14th of the Presbyterian Committee on Church Cooperation and Unity and the Episcopal Commission on Approaches to Unity, it having been explained that this provision shall not be regarded as reordination, but as a recognition of an ordination valid in the body conferring it and adding thereto a supplemental ordination as required for a ministry in the other Church.

The principle upon which the proposed concordat between the Episcopal and the Presbyterian Churches is based was explicitly expressed, for the first time, at this meeting; and recognition that "in a divided Church no ministry possesses such universal recognition of its validity as is essential for organic unity," gave rise to the proposal for the provision for a mutual extension of ordination.

The Episcopal Church's Joint Commission on Approaches to Unity had met in New York on June 13th and spent the day in discussing the criticisms and constructive suggestions which had been received as a result of the proposals looking toward organic unity with the Presbyterians. Encouraged by the large measure of agreement reached, the Commission revised the proposed concordat in a way which would make effective this agreement.

It was hoped that the revision would be equally acceptable to the Presbyterian committee, and it was. At the conference the following day it was discovered that, in some instances, the Presbyterians had anticipated, through their own experiences, the difficulties with which the Episcopalians had been dealing. Sympathetic understanding and willingness to cooperate fully were met with on each point.

CONCORDAT CLARIFIED

As a result of the meetings the proposed concordat has been clarified and strengthened. It is believed to have been made acceptable to many in both Churches who, although in accord with its essential purpose, were doubtful of, or in disagreement with, certain features of the plan as originally proposed.

Specifically, the scope of the proposed concordat has now been widened to include the provision of chaplains representative of both Churches in the army and navy, in colleges, in hospitals and similar institutions, and of teachers in theological schools where members of both Churches are students. It has been suggested that



PRIMATE, PRESIDENT, AND ROYALTY

Shown above, just after a service at St. James' church, Hyde Park, N. Y., are (left to right): Bishop Tucker, Presiding Bishop; the Rev. F. R. Wilson, rector; Queen Elizabeth; King George VI of Great Britain; President Roosevelt; James Roosevelt, the President's son; Mrs. James Roosevelt, mother of the President; and Mrs. Franklin D. Roosevelt. (Wide World Photo.)

the concordat may be made even broader after appropriate ecclesiastical action.

Each Church is now asked definitely to recognize the ministry of the other as "a real ministry of the word and sacraments within its own sphere," a phrase used in a statement by bishops of the Church of England.

Finally, provision has now been made to make sure that in all ministrations to members of the other Church the ministers serving under this agreement shall observe faithfully the discipline of that Church in all relevant matters. The solemnization of matrimony and the achievement by baptized persons of communicant status (in the case of Presbyterians by profession of faith, in the case of Episcopalians by preparation and presentation for Confirmation) are specifically included.

TO MEET IN ST. LOUIS

Further amendments will be discussed at a meeting in St. Louis on November 10th.

Members of the Commission on Approaches to Unity of the Episcopal Church attending the joint meeting were:

Bishop Parsons of California, Bishop Fenner of Kansas, Bishop Wilson of Eau Claire, the Rev. Francis J. Bloodgood, the Rev. Angus Dun, the Rev. Dr. Howard C. Robbins, the Rev. Theodore O. Wedel, the Very Rev. Dr. Phileman F. Sturgis, William L. Balthis, Clifford P. Morehouse, Editor of THE LIVING CHURCH, and John C. Spaulding.

Those present on the Department of Church Coöperation and Union of the Presbyterian Church in the USA were:

The Rev. Messrs. Paul C. Johnston, Hugh T. Kerr, William P. Merrill, Lewis S. Mudge, William B. Pugh, Henry S. Burn, and Joseph A. Vance.

Miss Elizabeth Fitch to Be New Head of Annie Wright Seminary

TACOMA, WASH.—Miss Elizabeth Fitch, head of the history department of the Spence school, New York, has accepted the position of principal of the Annie Wright seminary, Tacoma. Former principal was Miss Sallie Egerton Wilson.

Miss Fitch was formerly a national field secretary for the Girls' Friendly Society and the Young Women's Christian Association, a fellow in history at Sarah Lawrence college, an instructor in history in the Master's school, and head of the history department at St. Margaret's school.

At the school commencement held on June 6th, the graduating address was given by Dean C. E. McAllister of Spokane, the baccalaureate sermon having been preached by Bishop Huston of Olympia, president of the board of trustees of the school.

Appointed Honorary Canon

PLYMOUTH, IND.—The Rev. William J. Cordick, for the past 23 years connected with the diocese of Northern Indiana, and now rector emeritus of St. Thomas' parish here, has been appointed honorary canon of St. Paul's pro-cathedral, Mishawaka, by Bishop Gray of Northern Indiana.

Gift to Colored Mission

DETROIT, MICH.—St. Cyprian's mission for Colored people was recently the recipient of a handsome reredos and dossal, the gift of Benjamin Lambert in memory of members of the Lambert family. It was dedicated by the Ven. Leonard P. Hagger, archdeacon of the diocese, on May 28th.

Rescue Attempt Is Fatal to Counselor

Margaret Deems, Rector's Daughter, Drowns While Endeavoring to Save Lives of Two Charges

MINNEAPOLIS, MINN.—Margaret Deems, girl scout counselor and eldest daughter of the Rev. Dr. and Mrs. Charles P. Deems of this city, died June 15th in an heroic attempt to save two girl scouts from drowning at Annandale.

Miss Deems had taken 11 girl scouts on a camping trip. Two of her charges swam beyond their depth. In attempting to save them from drowning, Miss Deems, who herself was an expert swimmer, was grasped by the two frantic children. She was dragged down and drowned with the children.

A graduate of the Hamline school, San Francisco, and the University of Minnesota, class of 1938, Miss Deems had served for three summers as counselor at the Danworthy camp for girls, Walker.

At the university she was an officer of Kappa Kappa Gamma, vice-president of Mortar Board, assistant chairman of the freshman week committee, member of the women's self-government association board and of Eta Sigma Upsilon, the honor society of the college of education. She was selected as one of the 12 representative Minnesotans in her senior year in a class of 2,000.

Services were held in St. Mark's church here, of which her father is rector, on June 19th. Four of her Mortar Board friends served as ushers. Memorial services were held simultaneously in San Francisco.

Miss Deems is survived by her parents and two sisters.

Quakers Consider Aid to Russians

PHILADELPHIA (RNS)—The American Friends service committee is considering extending its refugee aid program to include Russian refugees. A request from Alexandra Tolstoy, head of the newly organized Tolstoy foundation, for \$50,000 has been referred by the foreign service section to the board of directors for a study of the technical details involved in the proposal.

Refugee Scholarships Are Created in 200 Colleges

NEW YORK (RNS)—Refugee scholarships valued at over \$200,000 have been created during the past year by 300,000 students in 200 American colleges which will enable refugee students to continue their studies in United States colleges, it was announced here by the Intercollegiate Committee to Aid Student Refugees.

The committee was founded last January with Mrs. Eleanor Roosevelt as honorary chairman.

Degrees Granted to 19 Students by GTS

Bishops Lawrence and Sherrill and Presiding Bishop Take Part in Commencement Service

CAMBRIDGE, MASS.—Nineteen persons received the degree of Bachelor of Divinity at the 72d commencement of Episcopal theological school, held June 15th in Cambridge. The commencement sermon was preached by the Presiding Bishop.

Bishop Lawrence, retired, addressed the graduates, and Bishop Sherrill of Massachusetts pronounced the benediction.

The degree of Bachelor of Divinity was conferred upon the men named below:

Francis Oliver Ayres, Jerry Echols Carpenter, David Rea Cochran, Robert Lewis Curry, David Knittle Davis, Daniel Harold Fox, Charles Havens, Alanson Higbie, George Edward Keith, Wilbur John Kingwill, Richard Eldredge Lyman, Donald Williamson Mayberry, Lawrence Albin Nyberg, Reginald George Rosson, and John Jacob Weaver.

The degree of Bachelor of Divinity with distinction was conferred upon the men whose names follow:

William James Chase, Charles Goodwin, Robert McConnell Hatch, and John Brooks Hawkins.

On the same day the alumni association held its annual meeting. It was presided over by Bishop Ludlow, Suffragan of Newark. Bishop Beal of the Panama Canal Zone preached the sermon at the alumni service.

The day closed with an alumni dinner, at which alumni, students, and faculty bade goodbye to teacher and friend, the Rev. Dr. Norman Nash, who is leaving Episcopal theological seminary to go to St. Paul's school, Concord, N. H., as headmaster. For 22 years Dr. Nash has been at the seminary.

Fr. Saylor Comes North to Work After 22 Years Spent in Tropics

MAYAGUEZ, P. R.—The Rev. F. A. Saylor, for 22 years head of the Mission of St. Andrew at Mayaguez, came to the United States in June to take over the work at Bat Cave, N. C.

Both Fr. Saylor and his wife have been ordered north by their physician because of their health. Fr. Saylor has spent 28 years in missionary work in the tropics. Previously he spent two years at St. Andrew's school in Tennessee.

20 Years in Jackson, Miss.

JACKSON, MISS.—The congregation of St. Andrew's church, Jackson, celebrated the 20th anniversary of the Rev. Dr. Walter B. Capers as rector of the parish on June 11th. During Dr. Capers' rectorship a rectory and a \$75,000 parish house have been bought and paid for, a \$14,000 organ has been purchased, and a \$10,000 set of chimes installed. The membership has been increased from 500 to 1,000.

Rev. E. Scott to Lecture at ETS During 1939-1940

CAMBRIDGE, MASS.—The Rev. E. F. Scott, formerly professor at Union theological seminary, will give an introductory course on the literature and theology of the New Testament, and two half courses on New Testament subjects at Episcopal theological school during the academic year 1939-1940.

Canon Oliver C. Quick will also lecture on theology at the school during the first half of the 1939-1940 academic year.

College Clergy Retreat Planned for Sept. 12th

SOUTHBOROUGH, MASS.—The annual retreat for college clergy and schoolmasters, held under the auspices of the Church Society for College Work, will open September 12th at St. Mark's school here and continue until September 14th. Meditations will be given by the Rev. Theodore O. Wedel, formerly secretary for College Work and now director of studies in the College of Preachers, Washington.

The retreat will end on the morning of September 14th, and the rest of the day will be spent on four discussions: The Place of Theology in Education, by Prof. John D. Wild of the Harvard philosophy department; The National Picture of the Church in Colleges, by the Rev. Alden Drew Kelley, secretary for College Work; The Practical Steps in College Religious Work, by the Rev. Frederic B. Kellogg, Harvard student chaplain; and Religious Continuity—Home, School, and College, by the Rev. H. M. P. Davidson, chaplain of St. George's school.

\$6,100 Collected in New Jersey in Response to Shortage Appeal

TRENTON, N. J.—In New Jersey \$6100 had been collected for the missionary shortage fund on July 15th, a total that represented a proportionate response larger than any previously made in the diocese. One hundred and eleven parishes and missions reported in the first week after Whitsunday, in response to Bishop Gardner's appeal.

The appeal took the form of a letter from the Bishop of New Jersey, asking for a contribution of 25 cents from each communicant. In many cases the contributions were much larger.

Leaves \$100,000 to Institutions

BOSTON—Bequests in the will of the late George Peabody Gardner, prominent industrialist, philanthropist, and Churchman, included \$10,000 to the society for the relief of aged or disabled Episcopal clergymen; \$35,000 to the Church of the Advent, Boston, of which \$30,000 is for the endowment fund; \$20,000 to the trustees of donations of the diocese; \$10,000 to St. Mark's church, Southborough; and \$25,000 to St. Mark's school, Southborough—a total of \$100,000.

Social Workers Hit Present Situation

Find Lack of Interest in Church People; Determine That Church Must Lead the Way

BUFFALO, N. Y.—Repeated expressions of dissatisfaction with things as they are; of the Church's function and ability to influence world conditions and bring in a better age; of a too prevalent lack of interest among Church people in pressing problems; and of a determination that the Christian Church shall lead the way to the establishment of the kingdom of God on earth—these marked the sessions of the Episcopal Social Work Conference which met at Buffalo June 16th and 17th, and then joined the National Conference of Social Work, the sessions of which continued through the following week.

The conference theme was The Family, and that topic was considered in all its aspects, from infancy to old age, with special reference to the pressures exerted by present day economic conditions, housing, shortened productive period, population changes, industry; and particularly as to the effects of these new conditions upon youth.

Under the charge of the Rev. Almon R. Pepper, executive secretary of the National Council Department of Christian Social Relations, the conference program was divided into sections considering Family Life Today, Fr. Pepper presiding; Youth Today, Lieut. Lawrence A. Oxley, distinguished Negro leader and commissioner of conciliation of the United States Department of Labor, presiding; Preparation for the Next Family, the Rev. Dr. Daniel A. McGregor, head of the National Council Department of Christian Education presiding; and Growth in Family Life, with the Rev. William E. Sprenger, chairman of the department of Christian social relations of the diocese of Albany, presiding.

Over 100 attended the sessions of the Episcopal group, representing dioceses, parishes, provinces, Church institutions, and various Church organizations, including the Girls' Friendly Society, the Church Mission of Help, and the Daughters of the King.

SPEAKS FOR BISHOP DAVIS

At the conference dinner, Dr. Spencer Miller, Jr., industrial consultant of the National Council spoke, in the absence because of illness, of Bishop Davis of Western New York, and abandoning the manuscript which he had prepared for the occasion, boldly attacked the Church's present position on the matter of social security for lay employees of the Church.

"Such employees," Dr. Miller said, "are excluded from the provisions of the social security act, and a number of Church leaders, and a number of diocesan conventions, have endorsed this position.

"In Washington," Dr. Miller said, "it is held that the voice of the Episcopal Church is largely responsible for excluding lay



CONSECRATION OF HUNGARIAN CEMETERY, SOUTH BEND, IND.

The Holy Trinity Hungarian cemetery, owned and controlled by the Anglican communion's only Hungarian congregation, was consecrated on Decoration day, May 30th. Bishop Gray of Northern Indiana (holding a censer at the cemetery gates) officiated. The Rev. Harold G. Kappes, pastor of Holy Trinity, is at the left in surplice and biretta.

(South Bend "Tribune" Photo.)

workers of the Churches from the social security act. We must ask ourselves whether the Church is setting a right example. To exclude lay workers means to deprive them from earning pension rights. We are not going to get coverage of lay employes by resting on voluntary action. There is a valid case to exclude the clergy under the act, but I think that if they are excluded, some way should be found to provide for the clergy of other denominations whose provisions for retirement are inadequate."

Dr. Miller urged that the socially-minded in the Church think through this problem, with resulting action based upon broad social understanding, and urged the same broad thinking upon the allied subjects of health insurance, so-called socialized medicine, and in addition, the urgent problems presented by the plight of European refugees.

"It is high time for the Church to go into the business of home building," declared the Rev. Elmore McN. McKee, rector of St. George's church, New York, in his address to the conference. "To talk of the sacredness of the marriage vow and rant against divorce is a way of hiding our failure to teach the dynamics of the home."

EFFECTS OF CURRENT HOUSING

Illustrating the various needs of the Christian home under the pressures of today, Dr. McKee emphasized the destructive effects of current housing, of urban schemes of living, of discouragement of youth in its ambition to establish a home and a family, then urged a further and deeper consideration of the Church's position on questions of marriage and divorce.

Commending the careful work of the General Convention commission studying these problems, Dr. McKee asserted that "there are many open questions; questions whether the dogmatic statement of the Church is in accord with the Mind of Christ; questions as to whether there is a Christian right to a second chance, when a mistake in marriage has been made, largely through man made conditions which prevented proper courtship, proper

preparation for marriage, and proper living conditions after marriage."

He urged the social workers of the Church to continued study and to constructive thinking on these situations, daily aggravated by the living and working conditions of today.

Declaring that "concern for family welfare must be more than a case work procedure, the Rev. Dr. Joseph F. Fletcher, director of the Graduate School of Applied Religion, Cincinnati, insisted that "it will have to become a part of the movement for social justice as well as of social adjustment. Only by such a basic social attack can American families avoid being transformed into helpless 'breeding' institutions, as they have in Fascist countries."

Dr. Fletcher pointed out that it is the business of the Church to "coöperate with movements for economic democracy and create a stable material security for the masses of the people.

STUDIES COÖPERATION

The conference studied exhaustively the possible better methods of coöperation as among Church, parish priest, and secular social worker, the Rev. Percy F. Rex, Holyoke, Mass., and Miss Margaret M. Stewart, New York, presenting the aspects of priest and social worker respectively.

An entire session was devoted to the problems of youth, with Dr. Spencer Miller, Jr., presenting youth's own story, as developed in the 1937 Maryland survey; and Miss Marguerite Marsh of Church Mission of Help; Mrs. Stephen K. Mahon, of the Girls' Friendly Society, and the Rev. Alden Drew Kelley, secretary for College Work and Youth of the National Council, as affecting family life of the future.

Mrs. Mahon cited results of an extensive survey made recently among young people themselves, as making certain that "there is need for a great deal more social education among youth groups in the Episcopal Church," and recommended methods for such educational processes. Fr. Kelley

stressed the need among youth of this period of a living faith, which, he said, "can accomplish what our educational systems have failed to do. By a living faith I mean, among other things, a personal trust and commitment to God, who is revealed in His Son, Jesus Christ, and whose will and purpose are in some degree being worked out in the world through the life of the Church.

"There is a tremendous danger," Fr. Kelley concluded, "in a social concern apart from God which is so common to youth today, because that very concern for justice leads readily to an abandonment of liberty and the adoption, often quite unconsciously, of some part of totalitarianism. Through the alliance with the deeper realities, the young person may make himself an instrument of powers greater than himself, that will enable him to achieve much in behalf of the great cause to which he is committed."

The closing topic, discussed by Miss Miriam Van Waters, head of the state reformatory for women, Framingham, Mass., distinguished author and Churchwoman, brought out that the changing social order has brought new problems to old age, as well as to youth.

"With the birth rate falling, and longevity increasing," Miss Van Waters said, "we may expect by 1970 three persons over 50 to every 16-year-old. Supporting adults, 24 to 50, will have fewer school children to provide for and more old people. As life tenure will increase, job tenure will shorten. Thus arises the problem; how will these old people spend their time; how will they regard us, and we them?"

"In building concepts of old age," Miss Van Waters continued, "we should recognize the contributions they may make to our changing new culture, as well as their part in the preservation of ancient and inherited wealth, in things precious to mind and heart. Old age may be a powerful force in transforming the materialism which threatens to destroy civilization."

Miss Van Waters summarized the situation as regards old age as including the fixed fact that "Old age needs social security. Old age should be challenged to overcome its own faults. Old age is neither a disease nor a calamity. It is a complex and interesting stage of a life journey whose condition and goal is immortality."

TO PUBLISH PAPERS

Others who contributed valuable papers to the conference, and whose material will be issued in printed form by the Department of Christian Social Relations were Miss M. Ingeborg Olsen of the home for children, Albany, N. Y.; the Rev. H. Ralph Higgins, chairman of the department of social relations, diocese of Western Michigan; and Dr. Bruce Robinson, bureau of child guidance, of the public school system of Newark, N. J.

The attendance at the conference included representatives from all parts of the country, from New England to California, with representatives from both North and South, and one from the diocese of Tokyo, Miss Kimi Tamura. The conference devotional services were conducted by Bishop Gilbert, Suffragan Bishop of New York, and Bishop Lawrence of Western Massachusetts, who is chairman of the National Council's Department of Christian Social Relations.

"Recapture Literate America" Is Advice

Bishop Block Stresses Important Business of All Christians at Forward Movement Meeting

NEW YORK—"Recapturing literate America for the Church," Bishop Block, Coadjutor of California, declared at the annual meeting of the executive committee of the Forward Movement, held in New York on June 13th, is the vitally important business of all Christian people.

Pointing out that many literate people had drifted away from religious interest because of mechanistic and behavioristic philosophies taught them in college, and because of prevalent materialistic philosophies today, Bishop Block presented plans by which the Forward Movement hopes in the near future to send teams of specially trained and qualified people to "discuss quietly the verities of the faith," with these literates in all parts of the country, who have lost interest in and contact with the Church.

The Forward Movement meeting, presided over by Bishop Tucker, was devoted largely to discussion of methods of training lay people to present effectively their Christian beliefs, and to impress clergy with the possibility of far wider use of lay activity in evangelism, as well as in the conduct of the business affairs of parishes and dioceses.

"We must by no means neglect the things we are doing now, in the way of evangelizing every type of individual, but we must give attention, more than in the past, to those people who can be leaders in Christianity, as they are leaders in industry, in education, in every form of human activity," Bishop Block declared.

A TIME OF CRISIS

Bishop Hobson of Southern Ohio, chairman of the Forward Movement executive committee, also addressed the meeting. He said, in part:

"This is a time of crisis in the world and the message we have for the world is that modern godless philosophies are not based on truth, while the Christian gospel is truth. That is why the call for new, qualified, leadership needs to be sounded so that clergy and laity alike will hear and heed it."

The committee in charge of Forward Movement publications reported that since the formation of the commission 10,343,918 pieces of literature had been distributed, and that *Forward—day by day* averages 300,000 copies of each issue. The most popular of the guides was said to be *For Those Who Mourn*, which has had a distribution of 57,000 copies.

Consideration was given to other publications now in process of preparation, as well as of use of radio electric transcriptions and phonograph records as means of preaching and teaching.

The Commission's financial report showed that the fiscal year had ended with no deficit, and a small balance in the

GFS Branch Gives \$3,000 to Children's Hospital

CINCINNATI—A check for \$3,000 has been presented to the Children's hospital here by the Christ church branch of the Girls' Friendly Society. The gift will endow a hospital bed in this noted Church institution.

The young women's organization of the parish has given a total of \$13,646, since its organization in 1888, averaging around \$200 a year to maintain a bed in the Children's hospital. In 1900 the parish group affiliated with GFS, and every year has set aside a sum above its pledge looking to the endowment of a bed. Having achieved its goal, it is continuing to pledge the amount necessary to maintain another bed in the hospital.

bank, and further, that literature sales are now just about balancing production costs.

Present at the meeting, in addition to Bishops Tucker, Hobson, and Block were Bishop McKinstry of Delaware; the Rev. Dr. Charles W. Sheerin, vice-president of the National Council; the Rev. A. L. Kinsolving of Trinity church, Boston; the Rev. Arthur M. Sherman; the Rev. Gilbert P. Symons, and the Rev. Harold J. Weaver, all of Cincinnati; the Rev. Alexander Zabriskie of the Virginia theological seminary, Alexandria; John I. Hartman, Harrisburg, Pa.; Walter Hullihen, president of the University of Delaware, and Keith Kane, of New York.

Bishop of Tohoku Calls Meeting of All Workers

SENDAI, JAPAN—The Bishop of Tohoku, the Rt. Rev. Dr. Norman S. Binsted, called a meeting of all of his workers, priests, deacons, catechists, Bible women, kindergarten teachers, and foreign workers, both men and women, to meet in Sendai on June 19th and 20th. The purpose of the conference was:

"To deepen our corporate life.

"To evaluate our work for Christ and His Church.

"To endeavor to realize the unity of all the work.

"To make plans for the future development and expansion of the work."

The Bishop had asked that preparation for the conference should include:

"Private and public prayers for the guidance of God's Holy Spirit during the conference.

"Prayers for God's blessing upon each person's own work as well as upon the work of the district and the whole Nippon Seikokwai.

"An examination by each individual of his own life and work, with an effort to realize the causes of his own success or failure.

"Serious thought about the corporate life of each church.

"Careful thought as to the future development of the work.

"Thought about the future financial independence of each congregation."

"Religious Law" Is Adopted by Japanese

Christian Communion May Own Property; Mohammedans Omitted From Bill, Despite Protest

TOKYO (RNS)—A much-discussed bill for the control of "religious organizations" was overwhelmingly adopted here by the Japanese parliament.

The bill provides that no religious body can be established without the consent of Minister of Education Araki and makes it possible for Christian communions as well as local churches to hold property.

A strong attempt was made by Mohammedans in Japan and their political sympathizers to include Mohammedanism within the terms of the bill. Their chief argument was that certain areas of China toward which Japan has directed her interest contains large numbers of Mohammedans.

The Japanese government, however, felt that inasmuch as the purpose of the bill was to control religious bodies organized on an empire-wide scale, the limited number of Mohammedans in the country did not merit its coming within the scope of the bill.

In order to appease Mohammedans within the empire the premier stated, in behalf of the government, that the imperial constitution guarantees the followers of this creed freedom of belief and liberty to propagate their religion. He also stated that if and when Mohammedanism qualifies as a religious organization under the terms of the bill, it will be incorporated in the legislation.

Although opponents of Christianity were strongly opposed to giving even that faith the same legal standing as Shintoism and Buddhism when the bill was in its early stages, the minister of education strongly insisted that Christianity be given the same legal recognition and the same rights and privileges.

Dr. H. J. Aldrich, Successor to Late Dr. Burke, Sails for Alaska

NEW YORK—Dr. Herrick J. Aldrich, recently appointed to succeed Dr. Grafton Burke as head of the Hudson Stuck memorial hospital, Fort Yukon, Alaska, has sailed for Alaska with his bride, leaving Seattle on May 25th.

Other Alaska workers who have been on furlough are returning to their posts. Bishop Bentley, Suffragan Bishop of Alaska, returned to Nenana late in May, and the Rev. Mervin L. Wanner has sailed to resume his work at Valdez and Cordova.

Invites Bishop to World's Fair

TRENTON, N. J.—Governor Moore of New Jersey has invited Bishop Gardner of New Jersey to be present at the ceremonies of Jersey day at the World's fair on June 28th, and to pronounce the benediction.

Dr. Werner Ousts 40 German Pastors

Head of German Evangelicals Now
Has Greater Power; Niemoeller's
Family May Be Evicted

By HENRY SMITH LEIPER,

Executive Secretary, Universal Christian Council

NEW YORK (RNS)—More than 40 pastors have recently been discharged through the activity of Dr. Friedrich Werner, head of the supreme council of the German Evangelical Church, whose hand has been greatly strengthened through decrees enabling German Christian (Nazi) minorities to dominate even the strongest Confessional congregations.

Striking evidence of the probable course of events in the domination of the new Church leadership appears in the reported rejection of all but 100 of nearly 1,000 candidates for the ministry. These men, despite the type of training given them, have evidently retained enough knowledge of the real nature of Christianity not to be willing to put themselves into the position of repudiating its central affirmations—as they have to do if they are to meet the requirements of Dr. Werner and his associates. They will pay dearly for their brave refusal to Nazify their faith.

The new moves announced with respect to the status of Pastor Niemoeller are not unexpected. His family has continued to occupy the parsonage of the famous Dahlem church, whose people still regard him as their pastor even though he has been in prison for two years. Now the Hitler forces in the Church propose to oust the family (Frau Niemoeller and the seven children) from their home and declare the husband and father technically as well as actually out of his parish.

That this can and will be done seems only too likely. On the other hand, it would stir up again the vigorous protests which have embarrassed the government ever since Pastor Niemoeller's arrest. More than 100 deputations have come to Berlin on his behalf already in the past year and a half.

MAY NEVER BE RELEASED

Direct and unimpeachable word has just reached me of the fact that now for the first time, Pastor Niemoeller is accepting it as assured that he will never be released from concentration camp. A direct appeal on his behalf by his family to Herr Hitler brought the response that since he would not promise to desist from his activity against the Church policy of the State it would not be possible to set him free.

The impasse is more pronounced than ever, just at the point when it becomes increasingly clear even to the most superficial observer that the Church-State struggle cannot be settled in Hitler's Germany without a surrender on one side or the other. The time for surrender on the Church side will come only if the present generation is destroyed and the rising

To Publicize Series of Statements on Tolerance

PHILADELPHIA (RNS)—The case for tolerance and goodwill will be extensively documented here in the near future when the five major daily papers and seven radio stations will begin publicizing a series of tolerance statements by distinguished Philadelphians. Sponsors of the plan hope that the statements will also appear in the foreign language press. Anti-Semitic propaganda here is responsible for the move.

The race relations committee of Philadelphia yearly meetings (Quaker) has been active in laying out the program which has been in preparation for several months. The committee is a joint enterprise of Race street (Hicksite) and Arch street (Orthodox) yearly meetings. It serves as a clearing house for eight tolerance agencies here and is affiliated with the National Conference of Christians and Jews.

generation corrupted or rendered powerless in Church affairs by the clever manipulation of Church policy now going on.

A probable attempt in the near future to set up a free evangelical Church independent of all State connection will serve to emphasize the intractable nature of the opposition which more and more openly the party takes to Christianity in both its major forms in the Reich.

Community Protests

BERLIN—The Rev. Martin Niemoeller's Dahlem community has unanimously protested the impending action of the supreme council of the Evangelical Church temporarily depriving the pastor of his office by placing him on what is known as the "waiting list," it was reported here June 13th. The action deprives Pastor Niemoeller of his residence in Berlin; he was deprived of his salary last November.

"The Dahlem community," a strongly worded protest read, "is determined to defend itself. . . . We consider Pastor Niemoeller, though he may be imprisoned, as our rightfully chosen minister, and we hold thereto in all faith."

Made Honorary Canon

LANCASTER, PA.—The Rev. Heber W. Becker, rector of St. John's, Lancaster, has been appointed an honorary canon of St. Stephen's cathedral, Harrisburg, by Bishop Brown. He is to take the place of Canon Clifford G. Twombly who recently retired from the rectorship of St. James', Lancaster. Canon Clifford W. French of Harrisburg is taking the services at St. James', Lancaster, during the vacancy.

Gifts to Denver Cathedral

DENVER, COLO.—St. John's cathedral, Denver, has been made the beneficiary of a bequest from the estate of the late Mrs. Daniel E. Webb, one sum being designated for the installation of a window, a memorial to her husband, and several thousand dollars being given to the endowment fund.

Successful Year Is Expected at Kanuga

Registrations Encouraging; Noted
Leaders Signed up as Members of
Faculty; YPSL Now Meeting

COLUMBIA, S. C.—The Rev. A. Rufus Morgan, business manager of the Church conference grounds at Kanuga lake, a few miles from Hendersonville, N. C., believes the 1939 season at Kanuga, the 11th year of Church conferences there, will be highly successful. Registration for the different camps and conferences has been encouraging, and noted leaders of the Church are signed up as members of the faculty throughout the summer.

A retreat for women opened the season June 12th to 15th. Following this the Woman's Auxiliary of the diocese of Western North Carolina held its annual convention there on June 15th and 16th. The young people's service league camp is occupying a two-week period, June 17th to 30th. This will be followed by the two-week period for the junior camp, July 1st to 14th, for both boys and girls. The largest and most popular group will be the two-week period from July 15th to 29th, during which time the adult, college, clergy, and midget conferences will be held.

For the adult and clergy groups, the Rev. John L. Jackson of Charlotte and Bishop Thomas of South Carolina have arranged a stimulating series of courses, the Rev. Dr. Arthur Sherman, the Rev. Almon Pepper, the Rev. Dr. D. A. McGregor, the Rev. Thorne Sparkman, the Rev. Dr. Maurice Clarke, the Very Rev. W. H. Nes, Bishop Gribbin, and Bishop Dandridge being only a few of the members of the faculty for adult and clergy conferences.

Kanuga camp for boys is open during August. This is, also, the guest season at the hotel, cottages, and annexes. In September two brief conferences, one for clergy and one for laity, will be conducted at Kanuga by the field department of Upper South Carolina in preparation for the Every Member Canvass. The Rev. Robert Phillips of Greenville, S. C., is chairman of the department.

St. Andrew Brotherhood Chapter Is Installed in Jackson, Miss.

JACKSON, MISS.—A new chapter of the Brotherhood of St. Andrew, with 14 members, was recently installed here upon invitation of the rector, Rev. Dr. Walter B. Capers, of St. Andrew's parish, by the Rev. Leon C. Palmer, formerly general secretary of the Brotherhood and now executive secretary of the national parent-teacher fellowship.

In addition to the installation service, there was a conference of Church school officers and teachers, led by Mr. Palmer, and a men's banquet attended by 150 men of the parish and community.

28 Students Attend Cincinnati School

17th Session of Studies in Social Work Opens With Representatives From 21 Dioceses

CINCINNATI—Enrolment for the 17th annual session of the Cincinnati summer school in social work for seminarians and junior clergy again takes the quarters in Gates House to capacity, according to the Rev. Dr. Joseph F. Fletcher, co-director, who has announced that 28 students from 21 dioceses and 18 states were accepted for the term opening June 19th.

"The increasing number of applicants from Episcopal, Presbyterian, and other communions," said Dr. Fletcher, "indicates the growing realization of the Christian Churches that we must be doers of the word as well as preachers of it. To do the work of God and to extend Christian influence in the world today depends upon scientific and practical knowledge of social problems and methods for dealing with them which have been developed by modern community organization. The evils which Christianity seeks to overcome can only be understood in relation to their social pattern."

STARTED BY DR. KELLER

The Cincinnati summer school was organized in 1923 by Dr. William S. Keller, Cincinnati physician. It has provided practical internship training for 300 clergy now serving in all parts of the world. The course is now (since 1936) the summer session of the Graduate School of Applied Religion. Students spend the full, 40-hour week as volunteer workers in Cincinnati social agencies. This work is supplemented by a carefully planned lecture series, three evenings a week, on various social work fields and correlating the secular social service with the pastoral ministry.

More Church Army Directors

NEW YORK—Church Army, it is announced, has enlarged its board of directors. The persons named below were recently elected at a meeting of the members of the organization:

The Rev. Drs. Donald B. Aldrich, John W. Chapman, J. Wilson Sutton, Lewis B. Franklin, and C. Leslie Glenn; the Misses Florence S. Sullivan, Caroline Choate, Rose Phelps, and Lucy Kent; Mesdames Robert Low Pierrepont and G. Hale Pulsifer; the Rev. Messrs. Edward Taggard and George A. Robertshaw; and Messrs. Clifford P. Morehouse, S. Van B. Nichols, A. B. Lisle, William Walker Orr, and Samuel Thorne.

Dr. Young at Hilo, T. H.

HILO, T. H.—The Rev. Dr. Charles H. Young, rector emeritus of Howe school, Howe, Ind., is serving for the summer as *locum tenens* at the Church of the Holy Apostles, Hilo, Hawaii, after having been acting principal of Iolani school in Honolulu for the past year. With Mrs. Young he will return to his home in Davenport, Ia., at the end of August.

Necessity Again Opens the Good Shepherd's Doors to Orphaned Navajo Children

FORT DEFIANCE, ARIZ.—Dire necessity has again forced the doors of the Good Shepherd orphanage here to open, and this time three fatherless and motherless Navajo babies, ages 2, 4, and 7 years, entered. Their mother was found dead not long ago in the kitchen of the Hopi Indian day school, where she had been working to care for the fatherless children.

Now, asks the Rev. J. R. Helms, superintendent of the mission, will the grocer have to bear the new expense alone? The mission's latest bill was, when he wrote, unpaid; and with summer at hand most of the mission's friends are on vacation.

Children at the orphanage, who had "no fathers and mothers to run to at the last moment to get an offering from," scurried about and raised a few pennies here and there, and though work was hard for them to find, they did get enough of it to raise \$134.82 for the Lenten box offering. There were 80 boxes.

The people of the Good Shepherd mission gave on an average of \$1.00 each for the missionary shortage fund. This, it has been pointed out, is a sacrifice beyond the understanding of many in the Church, for these Indians have a pitifully small amount of money. The Navajos' contribution to the shortage fund totaled \$51.40.

English Free Churches to Continue Reunion Attempt

LONDON (RNS)—Negotiations for the reunion of the Church of England and Free Churches, which have been in progress since 1920, are to be continued. The spring assembly of the Congregational Union of England and Wales defeated by a large majority a resolution on the question moved by the Rev. T. T. James.

The resolution expressed the conviction that it would be best not to continue discussions with regard to organic reunion owing to fundamental differences between the positions of the Anglican Church and the Free Churches which were impossible of reconciliation, particularly regarding the ministry of the Word, the sacraments, and the nature and necessity of the episcopate.

Two Church Schools in Sendai, Japan, Give Missionary Pageant

SENDAI, JAPAN—A missionary pageant was given on the afternoon of May 28th in Christ church, Sendai, by the children from the church Sunday School and the Aoba Jo Gakuin Sunday School. The pageant showed the growth of the Church in England, the United States, Alaska, the Philippines, China, and Japan.

The child representing Japan told of what has already been done but said there was much yet to be done; Church buildings, especially, were needed. The children presented their birthday thank offering of 18.20 yen, to be used for the new church building in Taira.

Getting Ready to be a Father

At last a book for the prospective dad! One that gives him expert advice in understanding not only the physical but the psychological problems faced by his wife, practical suggestions for cutting costs in getting home and nursery ready, and how to assist in caring for "His Nibs". Ministers will want to recommend it to young husbands and to community groups.

by Hazel Corbin

Director, Maternity Center Association, New York City

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There will be a chapel in the ship and Mass will be said daily.

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Miss Gregory Conducting Seminar at City Mission Society in New York City

NEW YORK—Miss Jean Gregory of the community service society is conducting a seminar at the City Mission society here on pastoral case work. This seminar, one of the first of its kind in the world, is a new part of the summer course in pastoral training that opened June 6th.

Eighteen students from Berkeley, General, Nashotah, Seabury-Western, Union, and Virginia seminaries are enrolled for the training in hospitals, social case working agencies, and the state school for boys.

The students are Allan B. Grayson and Andrew Weston from Berkeley; the Rev. Oliver D. Carberry and C. George Eichelman, M. Lewis Marsh, Robert C. Payne, and C. George Widdifield from General; the Rev. Messrs. William A. Burritt, Howard R. Crispell, Frederick C. Joaquin, and James C. Southard, and John F. McLaughlin from Nashotah; Arthur L. Bice and Edward H. Harrison from Seabury-Western; Wm. F. Corker from Union; and Messrs. James W. Conner, Richard M. Lundberg, and Richard Rossman from Virginia.

This work is under the direction of the Rev. Thomas J. Bigham, Jr., of the General theological seminary and of the City Mission society, of which the Rev. Dr. L. Ernest Sunderland is the superintendent.

Noted Leader to Attend Adelynrood Conference

SOUTH BYFIELD, MASS.—Miss Muriel Lester of Kingsley hall, London, internationally known social and religious leader, is to take a prominent part in a social justice conference to be held at Adelynrood here August 10th to 14th, it was recently announced. Other speakers will be Miss Vida Scudder, noted author; Miss Dorothy Day, editor of the *Catholic Worker*; and Miss Margaret Forsyth, professor of religious education at Columbia university.

Main Currents of Christian Social Thought and Action Today is the subject to be discussed by Roman Catholics, Anglicans, and Protestants.

The conference is to be held under the auspices of the Society of the Companions of the Holy Cross at their summer conference house, Adelynrood.

Kyoto Is Paid Official Visit

by Rev. and Mrs. A. B. Parson

KYOTO, JAPAN—The Rev. and Mrs. A. B. Parson paid an official visit to the diocese of Kyoto from April 23d to May 3d, during which time they met members of both the Japanese and the foreign staff at various places.

One day they devoted to the diocese of Osaka, where, besides visiting St. Barnabas' hospital, they also saw much of Bishop Naide's work, and were guests of honor at a dinner given by the standing committee.

Presiding Bishop Ordains Japanese

Daisuke Kitagawa, Son of Rector of Christ Church, Yagi, Japan, to Work in Olympia

NEW YORK—Daisuke Kitagawa, a young Japanese whose father has been for 25 years rector of Christ church, Yagi, Japan, was ordained to the diaconate by the Presiding Bishop on June 16th in the chapel of Church Missions House, New York. The presenter was the Rev. H. Reynolds Shaw, now on furlough from the diocese of Kyoto. The Rev. Dr. J. Wilson Sutton, vicar of Trinity chapel, New York, where Mr. Kitagawa has been serving as acolyte, preached and read the Litany and Epistle, and assisted in the Communion service. Mr. Kitagawa has been a candidate of Bishop Nichols of Kyoto, from whom a cable came saying, "Kitagawa Godspeed."

Bishop Tucker's having been Bishop of Kyoto from 1912 to 1923 lent a special appropriateness to the service, as did the presence of Dr. John W. Wood, head of the Foreign Missions department. Bishop Nichols' two children were present.

Oneness in Christ, from the viewpoint of time, of space, and of human life, was Dr. Sutton's subject, with Bishop Gore's translation of Colossians 1:17 as a text, "In Him all things hold together in a system."

TO GO TO AMSTERDAM

A graduate of St. Paul's university and the Central theological school, both in Tokyo, Mr. Kitagawa spent about four years as a lay worker at Holy Trinity church, Fukui, before coming to the General theological seminary, New York, where he has just completed two years of study. He is to attend the World Conference of Christian Youth, opening in Amsterdam, Holland, July 24th, to which he is one of three Oriental representatives sent by young Church people in the United States. The others are a Chinese and a Filipino.

Following the conference, he goes to the state of Washington to work in St. Paul's Japanese mission at Kent, in the White River valley, under Bishop Huston of Olympia, to whose diocese Mr. Kitagawa is now canonically connected.

The White River valley mission has been extremely hampered by lack of a resident leader. Clergy and others have helped by visits whenever possible. Notable among the Japanese lay workers has been Dr. Paul Shigaya, now a practicing physician in Seattle and said to be one of that city's busiest residents.

The Japanese farmers, many of them Buddhists, have welcomed the work of the mission. The Church school has been growing and the various organizations have been doing well. Young Japanese men of the mission have been conducting Evening Prayer on the first Sunday evening of the month. But the whole work has long needed a resident full-time leader.

Announce Plans for Congress in England

Anglo-Catholic Congress to Be Held
July 7 to 15, 1940, With "Christ Is King" as Theme

LONDON—Plans for next year's Anglo-Catholic congress, to be held from July 7 to 15, 1940, have now been made public. The title of the congress is to be "Christ the King—King of kings, Lord of lords, the only Ruler of princes," and this will be the theme of all the sessions, covering such broad issues as the advance of the kingdom in England and abroad; Catholic unity; education, secular and religious; family life; and international ethics.

The Bishop of Masasi (Central Africa) will be its President, and the speakers will include bishops from England and overseas, leading priests, and members of the laity. They will be recognized exponents of every school of Catholic thought in the Anglican communion.

Mass will be sung daily, and arrangements are being made for the Communion to be sung at St. Paul's cathedral. On the first Sunday afternoon of the Congress (July 7th), there will be a procession of witness, culminating in a public demonstration in Trafalgar square.

OLDEST PRIEST DIES

The oldest priest in the Church of England, the Rev. Frederic Willett, died on June 5th, within a fortnight of the 101st anniversary of his birth. Mr. Willett maintained he was not only the oldest clergyman, but the oldest boy of Westminster school and also the oldest member of the English Church Union.

BISHOP OF LONDON

The Bishop of London addressed his diocesan conference for the last time as its president, at its June sessions. Dr. Winnington-Ingram said that it was a solemn occasion for him, but that he was determined not to make it a sad one.

He proceeded to count his many blessings. Prominent among them, he said, were the love and loyalty with which he was surrounded. One of his plain-spoken maid-servants had said to him: "It was lucky you resigned. You wouldn't have known people cared for you unless you had!"

But he is not, he continued, going to be like the vicar who, on receiving an address and a present, said: "I had no idea you liked me so much; I will withdraw my resignation."

The Bishop feels it is quite time for a man of 81 to hand over his work to a younger man, and such an excellent younger man as had been found in Dr. Fisher, the present Bishop of Chester. He has, the Bishop added, three advantages over London's present Bishop: three firsts instead of one, a charming wife, and six bonny sons. He is a good speaker with a keen sense of humor. The Bishop asked the diocese to give him the welcome he deserved.

1,300 Attend Service to Mark St. Barnabas' Day

GIBSONIA, PA.—St. Barnabas' home, Gibsonia, observed St. Barnabas' day with the outdoor service as usual. Thirteen hundred people were present. Bishop Mann of Pittsburgh with many of the clergy, the choir of Trinity cathedral, and the choral society formed the procession to the outdoor altar.

The addresses were given by Bishop Mann and the Rev. Hugh Thompson Kerr of the Shadyside Presbyterian church.

Brother Gouverneur P. Hance, the brother founder appealed for money to carry on the work of caring for more than 100 destitute men suffering from incurable diseases.

Cottage Prayer Meetings

ELKTON, MD.—As a part of the Forward Movement program in the Cecil county cooperative parish, diocese of Easton, a series of seven cottage prayer meetings were held on Thursday evenings, May 4th to June 15th, in isolated sections of this large rural parish. Where possible, homes of "shut-in" members of the parish were selected for the services.

Anniversary Marked in Historic Church

Bishop Gardner Celebrates Third Consecration Day in Church of St. Mary, Burlington, N. J.

TRENTON, N. J.—Bishop Gardner of New Jersey celebrated the third anniversary of his consecration in the historic Church of St. Mary, Burlington, the first rector of which was the Rev. John Talbot, by many believed to have been the first bishop of the Church of God in the New World. Although in episcopal orders by the non-juring bishops of England, the Rev. John Talbot never exercised jurisdiction.

Bishop Gardner renewed his vows of consecration at a celebration of Holy Communion, at which he was celebrant. Vows were received by the Rev. Dr. Lyttleton E. Hubbard, president of the standing committee. The Bishop afterward received the renewal of the ordination vows of the clergy and the baptism and confirmation vows of the laity.

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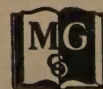
Due to an over printing, we are offering copies of the 1939 Living Church Annual to Churchmen at this unusual reduction in price. This special offer will positively be withdrawn June 30th, 1939, and the price will revert to \$2.25 per copy.

Within the pages of the Annual will be found the Church's vital statistics for the year 1938, Diocese by Diocese; The Church Kalendar; names and addresses of all Bishops and other clergy in the Church; a short history of the chief Church events of last year; a record of all Church institutions; names of officers of national organizations, and a mine of other information.

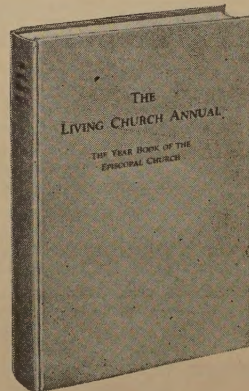
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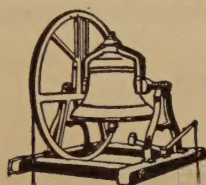
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Athens, Smyrna, Antioch, and Nazareth Included in Church Union Pilgrimage

LONDON—Visits to Athens, Constantinople, Smyrna, Patmos, Rhodes, Alexandria, Antioch, Beirut, Damascus, Baalbek, Haifa, Tiberias, Capernaum, the Sea of Galilee, Nazareth, Jerusalem, and Venice are included in the pilgrimage scheduled for April 1 to May 2, 1940, by the Church Union pilgrimage association of London. The leader is the Lord Bishop of Oxford, and Dom Bernard Clements, OSB, is chaplain.

Pilgrims will leave London on April 1st and travel directly to Venice, where they will embark on the steamer *Kraljica Marija*, which has been chartered by the Church Union for the voyage. Cost of the pilgrimage will be from 65 to 115 pounds a person. Pilgrims will travel in one class on the ship and have the use of the entire ship.

The *Kraljica Marija* is a twin screw steamer of 10,000 tons. All cabins are equipped with hot and cold running water. There is plenty of desk space and an open air swimming pool. The pilgrimage is not run for profit.

There will be a chapel in the ship and Mass will be said daily. Lectures will be given on board preceding each day's sight-seeing, and on the Holy Land and the union of Christendom. A special library is being secured for the use of pilgrims.

Two St. Barnabas' Day Services for Nurses Are Held in Boston

BOSTON—St. Barnabas' day, June 11th, was occasion for two special services for nurses in Trinity church and the Cathedral Church of St. Paul here. The Rev. Jesse M. Trotter preached in Trinity and the Rev. Laurence H. Blackburn in the Cathedral Church of St. Paul.

While nurses in all hospitals and nursing homes and all those listed in registries received a special invitation, the service marked the association of the diocese with the Guild of St. Barnabas for Nurses, an interdenominational organization which was organized at the close of the World war.

Marks 25th Year in Priesthood

MISSOULA, MONT.—The 25th anniversary of the ordination to the priesthood of the Rev. Thomas W. Bennett of Missoula was marked June 7th. Several hundred people from the parish and the community at large attended a reception held for Mr. Bennett and his wife in the parish hall. Mr. Bennett was presented with a purse by his parishioners.

To Be Student Chaplain in Paris

CLEVELAND—The Rev. Harold C. Zeis, formerly rector of St. Paul's church, Steubenville, has been elected student chaplain of the Paris students and artists' club, an organization connected with the Pro-cathedral of the Holy Trinity, Paris. Mr. Zeis will assume his post October 1st.

Annual Meeting of National CMH Held

Many Prominent in Social Work Attend; President and Other Officers Relected

NEW YORK—A number of men and women prominent in social work, either in professional or volunteer capacity, attended the annual meeting of the national council of Church Mission of Help here June 12th.

Mrs. Theodore W. Case, New York, was relected president. Other officers relected are three vice-presidents, the Rev. Dr. Don Frank Fenn, Baltimore; Mrs. Walter White, Syracuse, N. Y.; and Mrs. Bradford Locke, Princeton, N. J.; and the treasurer of the organization, Lewis R. Conklin, Ridgewood, N. J.

Of the board of directors of 24, eight were elected at this meeting: Mrs. Case; Dr. Fenn; the Rev. William K. Russell, Newark, N. J.; Norman F. Lovett, New York; Mrs. Stanley M. Rowe, Cincinnati; the Rev. Dr. A. E. Saunders, Brooklyn; Mrs. Frederick W. Brune, Baltimore; and the Rev. Dr. Charles W. Sheerin, New York. The Rev. Almon R. Pepper, 281 Fourth avenue, New York, is acting executive.

The society is having a survey or "exploration" made of all its work in the 17 dioceses where it operates. Francis McLean, who is conducting the survey, which is not to be completed before the autumn, made a brief report of progress.

"The fact that the agency is under religious auspices brings in a plus at the very start," Mr. McLean stated. "The whole picture of the Church Mission of Help is most interesting and diversified."

Advisory service to youth, relation to other social agencies, work with unmarried mothers, mental and emotional attitudes in the clients and in their communities, and preventive work are all phases to be studied.

Representatives were present from the dioceses of Albany, Central New York, Connecticut, Long Island, Newark, New Jersey, New York, Pennsylvania, and Tennessee.

Dr. L. Morris Resigns Charge at Calvary Church, Germantown, Pa.

PHILADELPHIA—The Rev. Dr. Lewis Gouverneur Morris, rector for 11 years at Calvary church, Germantown, recently announced that he had submitted his resignation to the vestry. He gave ill health as his reason for resigning. The resignation was accepted, effective as of December 31, 1939, or sooner if the rector chooses.

The vestry, in accepting Dr. Morris' resignation, provided that the rector be relieved of his duties July 1st, "excepting those duties and responsibilities which he may desire to carry until the selection of his successor."

Pleas for Interfaith Coöperation
Heard by Conference of Rabbis

WASHINGTON (RNS)—Pleas for inter-faith coöperation to meet common problems facing Christianity and Judaism were made before the annual convention of the Central Conference of American Rabbis here by Jewish leaders and by Bishop Freeman of Washington, a featured speaker at the golden jubilee dinner of the conference.

Bishop Freeman, urging a united front of religious groups "to attack the moral breakdown and growing disrespect for religion," declared that conditions in the world today are such that no religious group can meet this onslaught itself.

"It is not a problem for Judaism or Protestantism or Romanism. It is a problem for all religions to meet," he said.

Memorial Room at St. Agnes'

ALBANY, N. Y.—Bishop Oldham dedicated a dormitory room at St. Agnes' school on commencement day, June 6th, in memory of the late Althea Barton Knickerbocker, graduate of the school in 1888. The endowment of \$1000 for this room was raised by friends of Miss Knickerbocker. The room is marked by a bronze plate.

NECROLOGY

† May they rest in peace. †

JOHN W. ASHLEE, PRIEST

DETROIT—The Rev. John W. Ashlee, retired priest of the diocese of Michigan, died at the Henry Ford hospital, Detroit, on June 14th, following an extended illness.

John Ashlee was born in Toronto, Ontario, in 1858. He had lived in Detroit for 62 years. He was ordained to the diaconate in 1913 by the late Bishop Williams, and for several years served as minister in charge of various parishes in Detroit. In 1920 he was advanced to the priesthood by Bishop Williams. In 1922 he took charge of St. Thomas' church, Detroit, and served there until his retirement in 1932.

Mr. Ashlee married Kate B. Leach in 1895. He is survived by his widow; six sons, Walter, McNeff, Russell, Lawrence, Brady, and Stewart; three daughters, Mrs. Katherine Agar, Mrs. Dorothy Johnson,

and Marjorie Ashlee; his sisters, Annie and Alice Ashlee; his brother Thomas; 16 grandchildren; and six great-grandchildren.

Mr. Ashlee was buried in Woodmere cemetery, Detroit, on June 17th. The funeral service was read in St. Thomas' church. The service was conducted by the Ven. Leonard P. Hagger, archdeacon of the diocese, assisted by Bishop Creighton, Coadjutor of Michigan, the Rev. Hedley G. Stacey, and the Rev. Henry E. Ridley. Archdeacon Hagger conducted a private service for the family in the morning.

DAVIS JOHNSON, PRIEST

TOWANDA, PA.—The Rev. Davis Johnson, rector of Christ church, Towanda, died suddenly on May 15th. The day before he had celebrated his 55th birthday and had taken services and preached for the first time after a month's illness, from which he seemed to have recovered.

Davis Johnson was born in Van Wert, Ohio, the son of Winfield S. and Mary Johnson. He attended Ohio Northern university and the Moody Bible institute, afterward going into business. After moving to Pottsville, in 1925 he began to study for Holy Orders. He was ordained deacon by the late Bishop Talbot in 1926 and then served for a time as curate at Christ church, Williamsport. In 1927 he was ad-

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vanced to the priesthood by Bishop Sterrett, and was called to the rectorship of Christ church, Towanda.

Mr. Johnson is survived by his widow; two children, Davis Johnson, Jr., and Mrs. Miriam McCord; a brother, Paul; and two grandchildren.

Funeral services were held in Christ church on May 17th by Bishop Sterrett, assisted by the Rev. Glen B. Walter. After cremation, the ashes were interred in the family plot at Finlay, Ohio.

MRS. EDGAR W. HUNTING

GRAND RAPIDS, MICH.—Mrs. Edgar W. Hunting died June 8th at her home here after an illness of several weeks. She was born May 23, 1868, in Louisiana, Mo., the daughter of Judge D. P. and Lizzie Hunt Dyer and moved with her family to St. Louis when she was very young.

After her graduation from St. Louis Mary institute she married Mr. Hunting, and moved to Grand Rapids in 1891. She served as president of St. Catherine's guild of Grace church for 45 years and for many years headed the service league of Grace church, the governing body of all of the women's activities, holding both of these offices at the time of her death. She was

also custodian of the United Thank Offering of the diocese of Western Michigan for many years.

She served on the board of the Young Women's Christian Association for 25 years, and after many years as president, she served on finance committees and headed the campaigns. It was largely through her efforts that the fine YWCA building was erected.

Surviving, besides her husband, who is secretary of Stow-Davis furniture company and senior warden of Grace church, are three sons, David D., Robert C., and Edgar H. Hunting; two brothers, E. H. and David P. Dyer; and two sisters, Miss Elizabeth Dyer and Mrs. A. F. Fay.

Funeral services were held at Grace church on June 9th, with the rector, the Rev. Donald V. Carey, and Bishop Whittemore of Western Michigan officiating. Bishop McCormick, retired, was in the chancel.

Mark 25th Year of Two Rectors

BOSTON—The Rev. Arthur L. Fenderson, rector of the Church of the Good Shepherd, Wareham, and the Rev. Charles Taber Hall, rector of St. John's church, Arlington, were honored recently in their

respective parishes upon completion of 25 years of service.

CALENDAR OF COMING EVENTS

JUNE

- 26 to July 5. Conference of province of New England, Concord, N. H.
26-July 7. Conferences for Church workers, Racine, Wis.; Wellesley, Mass.

JULY

- 1-14. Kanuga lake junior conference, Hendersonville, N. C.
2-9. Summer conference for young people, Silver Bay, New York.
3-8. Tenth clergy seminar, Orkney Springs, Va.
3-14. Advanced conference of province of Washington, Sweet Briar, Va.
9-15. Valley Forge young people's conference, Wayne, Pa.
14-16. Kanuga laymen's conference, Hendersonville, N. C.
15-16. Convention of Nebraska, Galilee, Laketahoe.
15-29. Kanuga adult conference and Kanuga conference for college students, Hendersonville, N. C.
17-23. Montana summer conference for young people, Temple Hills.
17-29. Kanuga clergy school, Hendersonville, N. C.
17-August 18. Evergreen conference, Evergreen, Colo.
24-August 26. Sewanee summer school, Sewanee, Tenn.



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